

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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Editorial



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The Church's seminaries face a strenuous future (see page 9).

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LETTERS

Lenten Churchgoing

TO THE EDITOR: The New England weather, suggested as a reason to curtail Lenten services (L. C. December 16th), hardly seems a valid one. Certainly this period of penance is badly needed by most of us.

In one parish, a girls' volunteer Lenten choir was formed by the rector with stimulating results. And that would answer the choir rehearsal problem.

To stress post-Easter devotion is necessary too, but why not carry on to Whitsunday, instead of stopping at Ascension? Should not Whitsunday with its gift of the Holy Spirit climax the period of joyful devotion after Easter?

In any event, I would think the true spirit of Lent can only be observed in its proper place in the Christian year, regardless of weather.

E. OSBORNE COATES

Philadelphia, Pa.

The Ascension, Munich

TO THE EDITOR: Cpl. Richard Larsen's letter to *THE LIVING CHURCH*, December 16th, appealing for the resumption of religious services at the Church of the Ascension, Munich, Germany, makes vocal the opinions of a good many of the soldiers in our army of occupation who are members of the Episcopal Church. I hope other soldiers in that area, however, will receive better information about the location and history of the Church than did the author of that letter.

Cpl. Larsen was undoubtedly introduced to Lt. Calhoun Ancrum of the A.M.G. headquarters, a vestryman and lay reader of the church before the war. (I know of no Lt. Angstrom who served on the vestry of this church.) The church Cpl. Larsen actually visited and described was the Greek Orthodox church next door to the building which housed the Church of the Ascension and the American Library. This Greek church, the Church of Herzog IV, was being used for religious services for Russian displaced persons during the spring and summer, even though the damage by bombs to the structure was as extensive as the Corporal described. If Cpl. Larsen had turned around he would have faced what remains of the former school building which housed the American church. No wonder he was confused, because the only indication that the American church was housed in this build-

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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The Living Church



Newsfix Photo



Herald-American Photo

Look twice at these pictures

and you'll see that they are of the same man. One was snapped at the copy desk of a sensational Chicago newspaper where he is assistant news editor. The other was taken at the altar of a well-known Episcopal Church where he officiates as priest-in-charge.

This modern Dr. Jekyll-Mr. Hyde is known to his friends as "Friar Tuck." In a book called "Out of the Hell-Box" (a printer's term) he tells the fascinating story of his double life as newspaper man and priest.

Here are color and drama—whether you see the Friar scribbling headlines at his copy desk amidst the roar of presses, or whether you catch a glimpse of him in the hushed reverence of the chancel, where the only sound is his own voice saying, "This is my Body . . . This is my Blood."

Above all, here is news in one of the strangest and most refreshing books of the season.

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LETTERS

ing was the little plaque on the inside library door directing a visitor to "pull."

Perhaps Cpl. Larsen was right when he said that the Nazis had looted the church. In January, 1943, the Gestapo did close the library and placed all its property, including the church "communion service," in protective custody in the basement of Gestapo headquarters. This headquarters was demolished by bombs and the basement of the building was still aflame when I arrived there in June of this year to make an investigation. Perhaps the church property went up in flames; possibly it was moved later to another storehouse. In any case, I could not trace it down, nor could I locate the Gestapo officials who took care of the original transaction. The American property division of the A.M.G. had no facilities for tracing down American property, so the only alternative was to turn the search over to a German lawyer who had served as legal adviser to the church in pre-war years. This was done.

Whether this property could have been located or not, the Church of the Ascension in Munich could have opened its doors to servicemen long ago if our army chaplains in the area and other church authorities in this country had shown some active interest in its continued life. The school building could have been made serviceable, the lower story being practically undamaged, and a recreational center for our occupation troops could have been created, even before any Red Cross clubs started to function. In Munich our Church had an unparalleled opportunity to establish a real spiritual home for Episcopalians and offer to our soldiers of all denominations the hospitality for which the American Library was noted. Even the librarian and assistant were ready and anxious to begin the new work—but no official help was forthcoming, and the author of this letter, being a civilian adviser to the War Department, had assignments in other places and could not remain on the scene to make sure the work of the Church was carried forward.

Munich is an instance where the Church was there with too little, too late (perhaps not there at all), and Cpl. Larsen has every right to register bitter disappointment.

(Rev.) JOHN W. HAYNES.

Pawtucket, R. I.

Lectern Bible

TO THE EDITOR: I saw the letter from Mr. Fairfield about lectern Bibles. We have one we would be pleased to send to anyone who cares for it.

(Rev.) GEORGE W. R. MACCRAY.
St. John's Church, Sharon, Mass.

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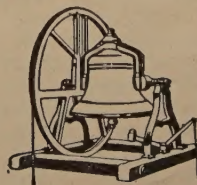
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THIS WEEK

Speaking on behalf of the Standing Liturgical Commission, Bishop Parsons in his article, "What About the Prayer Book?" summarizes the case for a new revision. Our leading editorial presents an opposing viewpoint. This column must remain neutral, but in the words of the Irish border guard, "We know whom we're neutral against."

The telegraph strike in New York and the telephone strike in Milwaukee left the two ends of the Morehouse-Gorham Company without means of quick communication over the weekend. Thus it is labor trouble, albeit other people's, which causes the non-appearance of Bishop Mason's article on the Postwar Parish this week. Henceforth, in making statements about the next week's issue, we shall ask our readers to bear in mind that our plans may be changed by "strikes, fires, accidents, and acts of God or public enemies" in the vaguely impious words of standard contract forms. The article will appear next week (D. V.).

Chaplain C. Kilmer Myers of the Navy and the diocese of Western New York has some frank comments to make about the ministry in his article on p. 9. It was written at the request of the Commission on Theological Education, but Chaplain Myers is anxious to have it understood that the opinions expressed in it are strictly his own. Our purpose in publishing it this week is to help focus attention on the seminaries in preparation for Theological Education Sunday (January 27th).

If this writer were a parish priest one of the ways he would make life easier for himself would be to get all his Church school teachers to read Dean Hoag's column—and to do so at home on Friday or Saturday so that the Dean's wise suggestions would be at hand in time to influence the next Sundays' lessons. Many of the clergy are doing so, with real effect on the quality of their Sunday schools. "Talks With Teachers" alternates with "The Question Box," another feature of value to teachers.

Mary Penelope, aged 4, has just been given a copy of *Alice in Wonderland*. After listening to the first three pages she began to shed copious tears, but begged her mother to go on reading. At last, even Mary (who likes her stories grewsome) had enough. "I think I'll go to bed," she said, voicing such a desire for the first time in her life. Later a friend of the same age was talking about the book about Alice. "The one I have," she said, "has a lot of bad things in it." "Yes," we said. "It's the same one."

PETER DAY.



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Picture of Success

IN THAT breathless moment when your class is just over, do you sometimes say to yourself, "There! That's over. I got to the bell by the skin of my teeth. I couldn't have stood it much longer." Already you begin to dread the same experience a week off.

That night, as you think it over while going to sleep, you decided, "Yet—it wasn't so very awful. Just a little noisy. And it really was my own fault for not having those sheets typed, those crayons straightened—everything perfectly ready." And you there solemnly resolve that you will prepare perfectly for next week, do all that is humanly possible to have one perfect lesson.

Try to imagine this one dream lesson—this lesson that is to be the highest point yet in your teaching career—this lesson which shall leave you at the end with the glow of victorious achievement, with afterthoughts of golden moments—with no regrets, only rejoicing. This lesson in which you will show yourself that you can do it.

ONE PERFECT LESSON

Here would be some of the ingredients:

1. You would have had it on your mind all through the week; you would have spent real time on your books, made a complete working outline. You would have gone to bed on time Saturday night, bringing your best physical force to your Lord's Day duty.

2. You would have been first in the class-room, controlling the tone, greeting each with a smile as he entered. (On that perfect day there would have been no absences, no tardies, and no secretary bursting in, mid-lesson.)

3. You would have called the class to order just ahead of the rising pressure of physical energy, with a real pause for silence, gathered them into one body with the class prayer, said together very reverently.

4. Your planned opening words would have caught interest, that day, and you began to get the expected reactions to your leading questions. They not only listened, but responded. They rose to the bait when you said, "How would it be if . . ." And they proposed ways of developing the project, leading to committee assignments, and the happy, full cry of the chase. (What a delight to recall each detail later in the day!)

5. Then, when you called them back to a swift review they performed willingly, for you had your matter well in hand and did not drag it out.

6. There were actually reports from last week, and these did not take up more than their share of the time.

7. Your new lesson for the day was launched just before interest was jaded,

and you presented new factual matter clearly, with a swift summarizing drill at the end.

8. They wrote this in their note-books without delay, broke no pencils, did no scribbling. (They were *interested*! How easily it all went! How could there ever be a poor period?)

9. The class box had everything needed, and no pupil had to be sent foraging for anything.

10. You used the closing moments for a jolly new drill in the form of a game, and the bell caught you going strong, with happy activity, although no inappropriate noise.

THE AFTER-GLOW

As they left, you had that feeling of success. It was tonic and music and inner uplift to you. You didn't need to be told. Later, in the Church service, and at your night prayers, you thanked God. You knew that you had assisted at a humble miracle, made possible because you had been a worker with God.

Such after-thoughts are the rewards of the good teacher. But they need not be as infrequent as they are. The will-to-succeed, partly arising from the desperation of past defeats, may become a steady pattern. Your whole attitude toward your job, toward your own ability, will change.

Remember: One poor lesson undermines class morale and sets you back by at least two weeks. One perfect lesson wipes out one bad one. But three or four perfect lessons in a row make the recurrence of bad days less and less probable. Why break up the steady stream of success by an off-day?

Further, there is the matter of changing the whole attitude and even career of the teacher. Confidence grows with each fresh success, until it becomes the tone and quality of the teacher's whole performance. Many a discouraged teacher, who dropped out early because of "those terrible children," might now be a success if, having won through to *one perfect lesson*, she had kept on until it became a joyous habit.

COMING EVENTS

January

- 20-22. Convention of West Texas, San Antonio.
- 22. Convention of Upper South Carolina, Spartanburg, S. C.
- 22-23. Convention of Mississippi, Jackson; Pittsburgh, Pittsburgh.
- 23. Convention of Louisiana, New Orleans; Maryland, Baltimore; Tennessee, Knoxville.
- 23-24. Convention of Arkansas, Little Rock; Dallas, Dallas; Convocation of San Joaquin, Bakersfield, Calif.
- 27. Theological Education Sunday.
- 29. Convention of Alabama, Tuscaloosa; Ohio, Cleveland.
- 30. Convention of Michigan, Detroit.
- 30-31. Convention of Los Angeles, Los Angeles.

SECOND SUNDAY AFTER THE EPIPHANY

GENERAL

EPISCOPATE

Bishop Gray Coadjutor Of Connecticut

Announcement has been made by the Presiding Bishop that, the approval of the required majority of bishops and standing committees having been obtained, the Rt. Rev. Walter H. Gray, D.D., Suffragan Bishop of Connecticut, became Bishop Coadjutor of that diocese on December 6th. This is the completion of the process begun on October 2d when a special convention of the diocese of Connecticut held at Christ Church Cathedral, Hartford, elected Bishop Gray as Bishop Coadjutor, thus giving him the right of succession upon the retirement of the diocesan. New duties have been assigned to him including the care and oversight of approximately 86 parishes and missions.

RECONSTRUCTION

Churches Sponsor Radio Series

Jean Hersholt, distinguished motion picture actor, takes the part of Kaj Munk, in a new series of radio transcriptions produced jointly by eight non-Roman Churches, including, Congregational Christian, Episcopal, Northern Baptist, Lutheran, Society of Friends, and the YMCA.

T. Z. Koo, secretary of the World Student Christian Federation and adviser to the Chinese delegation at the San Francisco United Nations Conference, gives one of the three-minute talks which introduce each transcription.

Radio stations throughout the nation are using the programs during January and February. Later they will be produced in phonograph record form to be used in local churches.

These programs, produced by a committee appointed jointly by the Church Committee on Overseas Relief and Reconstruction and the United Church Campaign, tell the story of what Churches plan to do for postwar relief and reconstruction. They contain no advertising or promotional material as such.

ARMED FORCES

British Honor General White

Brig. Gen. Thomas D. White in command of the Air Force in the Hawaiian Islands, son of Bishop White of Springfield, Ill., has been awarded the rank of Honorary Commander of the Most Excel-

lent Order of the British Empire by the British government for his services during the war. General White was in charge of the Air Force on Okinawa. He is a prominent Churchman, and a graduate of West Point, having been appointed there from Illinois.

INTERCHURCH

Home Missions Council Meets

A national convocation on Town and Country to be held in Des Moines, Iowa, November 12th to 14th, was voted by the Town and Country Committee of the Home Missions Council of North America at its annual meeting January 6th to 9th in Buck Hill Falls, Pa. Two hundred executives of 40 home mission boards and societies were in attendance at the meeting.

One thousand non-Roman pastors and laymen will be invited to the Des Moines meeting where they will discuss the postwar problems faced by churches in small towns and rural areas.

The Town and Country Committee requested the Department of Agriculture to make a study of the relationship of in-service training of town and country pastors in land grant colleges to the religious life of the states.

An immediate study of church building needs was urged by the Church Building Committee. Recognizing that many churches require additional plant equipment, the committee advocated that a sound financial campaign be planned for any program undertaken as well as the engagement of specialists in church erection in the architectural field. Until economic conditions are more settled, the committee recommended that only the most urgent repairs and renovations be made.

The Industrial Committee, an emergency group dealing with religious problems in war industrial cities, voted to dissolve as of June 30th. Further responsibility for its work will be shared by continuing denominational and interdenominational agencies.

Adoption of housing standards for agricultural migrants was urged by the committee on Migrant Work. The committee seeks the adoption of a code in all states where migrant labor is used extensively similar to that promulgated by the state of New Jersey.

Plans to expand the religious and social ministry to American Indians in New Mexico, Arizona, and the Dakotas were made by the Indian Committee. This

group heard Dr. Willard Beatty, of the Office of Indian Affairs, Department of the Interior, urge Church people to eliminate discrimination against Indian children who are attending schools for white children in many communities.

A resolution calling upon Congress to hold a plebiscite in Puerto Rico to determine the future status of that island was adopted. Presented by the Joint West Indies Committee and the Committee on Cooperation in Latin America, the resolution asked that the plebiscite "offer a full and free choice among the various possible alternatives, including that of statehood, and that before the plebiscite is held, Congress take due steps to implement whatever the choice may be."

The representatives adopted a 1946 budget of \$326,092, an increase of more than \$72,000 over the 1945 figure.

Integration of people of Japanese descent into the membership of non-Japanese congregations was urged in a set of principles adopted at the closing session. Adopted by the delegates for reference to the executive committee, the Council's statement recommended that "separate Japanese churches be organized only in very exceptional cases, and that they be organized on an inter-denominational basis." The statement also urged that pastors of Japanese ancestry be given positions in churches not exclusively related to the serving of Japanese. [RNS]

NATIONAL COUNCIL

Panama and Alaska Appointments

The Overseas Department of the National Council announces the appointment of the Rev. Ernest P. Runnells for missionary service in the Panama Canal Zone. He will be priest-in-charge of the Church of the Saviour, Cristobal. With Mrs. Runnells he will leave for Panama during January.

Mr. Runnells is a native of New Hampshire, a graduate of St. Stephen's College and Columbia University. He has had parishes in New Hampshire, Oregon, and California. With the rank of captain, he served as chaplain in the U. S. Army Reserve and has recently been released from military duty. A chaplain in World War I, he was for a time state chaplain of the American Legion, department of Oregon, and state chaplain to Disabled American Veterans, also in Oregon.

Another missionary appointment just announced is that of Miss Elizabeth A. Weitzel of Minneapolis, who will leave for Alaska some time in February, and

will be located at the Hudson Stuck Memorial Hospital, Fort Yukon.

Miss Weitzel is a member of St. John's Church, Minneapolis. She was trained for nursing at St. Barnabas' Hospital there, and after graduating she worked as a secretary for religious education at Gethsemane Church, Minneapolis. She then was housemother and instructor in music at St. Elizabeth's Indian Mission, Wakpala, S. D. Miss Weitzel was state officer and youth advisor in the Young People's Fellowship, and has been a troop leader in the Girl Scouts and a summer camp counsellor for the YWCA.

CHURCH ART

Charles J. Connick Dies

By E. M. ROBERTS

Charles J. Connick, termed by many the world's greatest contemporary artist in stained glass, died in Boston on December 28th. He was the creator of the magnificent rose window in the Cathedral of St. John the Divine, New York, as well as of hundreds of other windows throughout the country which, as an editorial in the *Boston Herald* said, vibrate and glow and sing in villages as well as in great cities.

His work for the Episcopal Church extended from a little portable panel of stained glass behind which Bishop Cross used to place a light some 20 years ago when visiting humble little missions in his district, to the magnificence of the chapel of the Massachusetts General Hospital, where he worked in collaboration with the late Bishop William Lawrence, and the chapel windows of the Monastery of St. Mary and St. John, Cambridge.

Dr. Connick found time to write many essays on stained glass windows and also a book, *Adventures in Light and Color*, which is considered by many to rival Viollet-le-Duc's *Vitrail*, as one of the most notable contributions ever made to the literature of the subject. He was a member of the Poetry Society, the Copley Society, the Mediaeval Academy of America, the Boston Authors' Club, and the American Academy of Arts and Sciences, as well as of all such groups as the Stained Glass Association of America of which he was president, 1931-1939.

He was born in Springboro, Pa., 70 years ago. He was obliged to start earning his living at an early age; and his artistic ability earned him a position as apprentice-illustrator on the *Pittsburgh Press* when he was only 18. A chance visit to a stained glass shop a year later introduced him to his career. From that day he studied stained glass both in America and Europe until finally, in 1913, he established his present studio and workshop in Boston and took the step that was to bring him world fame. Only two years after that, he received the gold medal at the Panama-Pacific International Exposition, San Francisco.

Of Charles J. Connick, unassuming, gentle in voice, who made the city of Boston the most notable of all the world's centers of the art and craft of stained

glass, his friend, Frank W. Buxton, editor of *Boston Herald*, wrote at the close of his tribute:

"His hard struggle upward did not harden him but instead gave him a sympathetic fellow-feeling for the handicapped. He was especially interested in redeeming men who had fallen afoul of the law. He is irreplaceable, but Connick windows from coast to coast will reflect his adroit hand and fine spirit."

Mr. Connick never severed his early connection with the Methodist Church; but he was, through his constant daily connections, a friend of all religious bodies, and counted among his friends Bishop Burton and the late Fr. Powell, SSJE. Burial services were held in the Church of the New Jerusalem (Swedenborgian), Newtonville, on December 31st. He is survived by his wife, mother, and a brother and sister.

SOCIAL RELATIONS

Third Province Heads Request Bishop for Chaplains

Heads of diocesan departments of Christian Social Relations of the Third Province want a suffragan bishop designated to supervise the work of chaplains in the Army, Navy, and the Veterans' Ad-

ministration. At a meeting in Washington last week they adopted a resolution asking the National Council to bring the matter before the General Convention next September.

The meeting was organized by the Rev. James W. F. Carman, National Council field officer. The group discussed Christian Social Relations program for dioceses and parishes, Church-labor relationship, and the program of the Church with reference to veterans of the war. The Rev. W. Carroll Brook of Staunton, Va., presided.

SOCIAL RELATIONS IN THE DIOCESE

The Rev. Dr. Almon R. Pepper of the National Council's Division of Christian Social Relations pointed out three divisions of the work of social relations: 1. Social education and action, including race relations, world order, returning veterans, world relief, and the Church and labor; 2. Social Work, including the relationship of institutions to the Church, improvement of their standards, and development of the Church's ministry to public institutions; 3. Social worship, assisting diocese to observe special days, and dramatization of special problems, such as housing or race relations. Dr. Pepper believes that a diocesan department has three duties: To prepare a program for the diocese, to serve as a resource for information, and

CHAPLAIN MILLER RECEIVES SECOND STAR



U. S. Signal Corps.

Chaplain Luther D. Miller, Chief of Army Chaplains, has been promoted to the grade of major general, the first non-Roman chaplain to hold that rank.

In 1931, while in the military service as an Army chaplain, he was ordained to the priesthood of the Episcopal Church by Bishop Roberts. He entered the Army in 1918, and was accepted by the regular Army in 1920. He was graduated from the Chaplains' School, Fort Knox, in 1922.

act as the agent of the Bishop and Council in hospitals, jails, etc.

The Rev. Brooke Moseley of Washington, director of the diocesan department of Christian Social Relations, stressed the importance of a well-defined diocesan program, the necessity for full backing by the Bishop and Council, and the value of using experts in the field of social work. The Rev. Francis McPeck, director of social service of the Washington Council of Churches and legislative chairman of the Social Action of Congregational-Christian Churches of America, spoke on the religious affinity of the Church and war. He stated that he aligns himself with the late Archbishop of Canterbury, R. Temple, especially as to the centrality of the family in the Christian religion. He urged that the Church concern itself with such matters as child welfare, full employment, and other social problems as they arise.

The Rev. Crawford W. Brown, chief chaplains of the U. S. Veterans' Administration, commended the suggested program for ministry to veterans and the program prepared by the National Council's Division of Christian Social Relations as the most helpful he has seen. Chaplain Brown has the task of building a corps of 200 full-time chaplains for work in veterans' hospitals. It is planned to have one chaplain for each 500 men, and men of unusually high quality, and of better-than-usual training and experience, are being sought. Preference is given to returned Army and Navy chaplains. Chaplain Brown regards it as of special importance that clergy of parish churches near veterans' hospitals shall arrange for regular ministry to Episcopal Church members.

The group passed the resolution asking for a bishop for chaplains, and another asking the National Council to appoint the Rev. James Carman to give leadership and help to bishops and departments in the development of programs of work with veterans in hospitals.

RELIEF

Reconstruction and Advance Fund Contributes \$50,000

In response to an urgent cabled appeal from the Churches in America, the Reconstruction and Advance Fund has sent its first substantial relief contribution to Europe, in the amount of \$50,000.

The Rev. Dr. J. Hutchinson Cockburn and the Rev. S. C. Michelfelder of the World Council of Churches cabled that for the first time it is possible to buy needed supplies from surplus army material. They wished to buy at once in Marseilles 12,000 blankets, large quantities of clothing, underwear, shoes, cooking utensils, bandages, medicines, and jeeps. Similar prompt action was taken by the Lutheran World Conference, the Missouri Synod, the Methodist Church, and the Presbyterian Church. Contributions are expected from several other Church groups.

ENGLAND

Appraisal of Dr. Fisher

By the Rev. C. B. MORTLOCK

The Archbishop of Canterbury, the announcement of whose forthcoming visit to the United States to attend the General Convention of the Episcopal Church has given great satisfaction in England, is already showing the qualities of a notable upholder of the traditions of his great office. Though barely a year at Lambeth, he has impressed both Church and nation with his statesmanlike approach to all problems.

There is nothing spectacular about Dr. Fisher. Americans will find him the most informal, genial, and accessible bishop that has ever visited the United States from England. Indeed, some people think he should stand a little more on his dignity. The truth is that he needs no conventional aids to support his position, for his mind and personality are dominating in any assembly. He is always ready to break into smiles, fills a big briar pipe at every opportunity, walks arm-in-arm with the youngest curate, puts over wisecracks at the most solemn meetings, and yet, when the occasion is otherwise, moves all present deeply by the simplicity and earnestness of his spiritual power and perception.

Lambeth Palace had seven direct hits by bombs. The Archbishop and Mrs. Fisher live in one corner of the great house. As there are no servants to speak of, they have been able to use some of what has remained of the servants' quarters. Their dining room, for instance, was formerly the housekeeper's room. The great reception rooms have neither floors nor ceilings, and the chapel is razed to the ground. Work of salvage is still going on in the famous library. Fortunately the most valuable manuscripts and early printed books have been saved.

159 Ordinands in 1945

The number of men admitted to Holy Orders in the Church of England in 1945 was 159, compared with 244 in 1944. In the last full year before the war, 1938, the number was 590. The number of men in the fighting forces who desire to test their vocation for the ministry is between 3,000 and 4,000. Selection centers were begun in the autumn of 1944. They have now been extended to the former theaters of war. The method of selection is to hold three- or four-day conferences to which are invited about 25 candidates and five or six selectors. Each candidate is also seen separately by each of the selectors.

Reforms in Army Chaplaincies

Suggestions for improving the Royal Army Chaplains' Department have been made in an unsigned article in the *London Church Times*.

Charging that the "real weakness" of the department lies in the fact that in practice the chaplains are "cut off from the

Church," the writer recommends a five-point program to remedy the situation.

While in theory the Archbishop of Canterbury is Bishop of all chaplains, it is pointed out that in practice during the war he appointed the Bishop of Maidstone, the Rt. Rev. Leslie Owen, to do this work in his behalf, "and the arrangement has not proved to be enough."

Senior rank regular chaplains, says the writer, are "a very thick and very high barrier" between chaplains and the Church, in that they have no interest in the wider sphere of the Church. He further claims that when the interests of the Church and the senior rank officers clash, the latter do not support the Church's interests.

Urging that the Army system be abolished from the Chaplains' Department and with it all regular commissions, the writer recommends that:

1. Chaplains be commissioned for a maximum of five years without pensions.
2. Positions now held by third class chaplains be filled by suitable junior chaplains during the last two years of service.
3. The Bishop of Maidstone remain as the peacetime representative of the Archbishop as Bishop of the Church in the services.
4. The Bishop of Maidstone be responsible for the "call" of chaplains, and institute each chaplain to "his cure of souls."
5. The Bishop call back senior priests from civilian life to take posts now held by the Chaplain-General and first class chaplains, also for a maximum period of five years.

Under such a plan, the writer asserted, there would be men "at the top who know the Church well, who are known to be wise and not merely seniors, and have no interest in putting barriers between junior chaplains and the Church."

Non-conformist chaplains could be selected by their own communion, he said. [RNS]

RUSSIA

Moscow Cathedral Thronged For Christmas Services

Dense crowds packed the Yelokhovskiy Cathedral in Moscow as Orthodox believers joined in Christmas Eve services. The Christmas festival is traditionally observed in the Eastern Church on January 6th, in conformity with the Julian rather than the Gregorian calendar.

Many women in the Moscow cathedral fainted as the surging throng followed the colorful Liturgy conducted by Patriarch Alexei, supreme head of the Russian Church. Worshipers began gathering early in the evening, and those not able to gain admittance stood outside.

Inside the cathedral, the congregation pushed forward to place candles before the altar. All sections of the population were represented, the attendance including many men, especially those of middle age. The younger element was composed mainly of girls in their teens and early

twenties. Reports from other churches in Moscow as well as throughout Russia also stressed overflow attendances at Christmas observances. [RNS]

Release Film of Church Conclave

Soviet authorities have released a documentary film picturing the recent general council of the Armenian Gregorian Church at Etchmiadzine, which was climaxed by the election of Georg VI as Supreme Patriarch and Catholicos. The film records the speeches by the new Catholicos; Dr. Hewlett Johnson, dean of Canterbury, who was present as a guest; and Ivan V. Polyansky, chairman of the Soviet Council on Affairs of Religious Cults, who brought greetings from his government. [RNS]

CUBA

Cathedral Being Dismantled

The last service in Holy Trinity Cathedral, Havana, will be held on January 27th. Work of dismantling the elaborate reredos and the sanctuary furnishings began on January 2d. Arrangements have been made to use the large hall formerly occupied by the Women's Club, situated at G and 21st Streets (Avenida de los Presidentes) in the Vedado as temporary church quarters until the new cathedral is built. No announcement has been made as to the location of the contemplated site of the cathedral.

The Bishop has moved his office to his residence at Calle 15 No. 952, esq. a 8, el Vedado, Havana, where all church business should now be addressed.

CANADA

Church on Wheels-Consecrated

Designed to minister to the many scattered communities on Vancouver Island too small to support a church, St. Paul's Wayside Church was consecrated at Christ Church Cathedral, Victoria, B. C., on December 23d, Bishop Sexton officiating.

It is a church and vicarage on wheels, with a portable altar, a font, and a public-address system to ensure audibility. Gramophone records will cause church bells to sound the call to worship. The van is drawn by an army four-wheel drive truck, and contains sleeping quarters for the missionary, and a stove for cooking.

JAPAN

Church Corporations Law Being Drafted to Give Religious Liberty

A new Religious Legal Corporations Law for Japan is now being finally drafted to give churches, temples, shrines, and denominational organizations legal protection without restricting their religious liberty. It will take the place of the banned Religious Bodies Law by which religious activities in Japan since 1940 have been brought under close governmental regulation. The new law deals only with legal property

rights of religious organizations and does not touch matters of faith or creed.

A tentative draft of the new law has been drawn up through the religious affairs section of the Ministry of Education, scrutinized by General MacArthur's headquarters, and submitted to all Buddhist, Shinto, Christian, and Moslem groups in the country for their comment. These comments are now being analyzed, and the law will be enacted soon by the Japanese government following MacArthur's directive.

Most of the comments reveal anxiety that the law does not restrain the incorporation of irresponsible organizations posing as religious agencies. Answers from Christian organizations show this anxiety more than those from Buddhist or Shinto groups. [RNS]

RUMANIA

World Council Hears Report

Churches Are Free Under Russia

Russian authorities have not interfered with the free practice of religion in Rumania, according to a report brought to the World Council of Churches by Madame Marie Braesco, of the executive committee of the Rumanian Red Cross. The report was the first of its kind received by the Council from Rumania since the end of the war.

"From the religious point of view," Madame Braesco declared, "Rumania is not an occupied country. Many of the Rumanians of German origin who were deported to Russia last year were members of the Lutheran or Reformed Churches, but neither the Orthodox

Church nor the many Baptists, Seventh Day Adventists, and Roman Catholics have been molested."

Commenting on religious sentiment among the occupying forces Madame Braesco, who belongs to the Orthodox Church, said that "Russian soldiers rarely attend the churches." [RNS]

GERMANY

Dean of St. Paul's Reports

On Delegation Visit

"The Church is the only group in Germany which shows any real sign of understanding democratic and representative government," Dr. Walter Robert Matthews, dean of St. Paul's Cathedral, London, declared in the *Spectator*. He was a member of a British Church delegation which recently toured Germany.

"Amid all the ruin and desolation," Dean Matthews wrote, "there are two creative forces which Hitler was unable to destroy—the Church and the universities. The best news out of Germany is that they are alive and vigorous. With wise assistance by the Allied, they can lead the German people into a new era."

Stressing the hopeful attitude of the Churches, Dr. Matthews said that "the congregations which crowd shattered, heatless, windowless, and roofless churches are evidence enough that Christianity is alive."

During his visit to Germany Dr. Matthews met a group of 100 theological students, who only a few months previously had been officers in the German army. [RNS]



RNS

RUSSIAN STUDENTS FOR HOLY ORDERS: A class of students at the new Russian Orthodox Theological Institute in Moscow typify the 90 students ranging in age from 18 to 62 years now enrolled. The institute now has a hostel for 45 students, but it is expected that accommodations for 200 will soon be provided.

The Church and the Seminary

By the Rev. C. Kilmer Myers

Chaplain, USNR

THE CHRISTIAN Church faces an opportunity for world leadership almost unparalleled in her entire history. But she is unprepared to meet the task. Her tragic inability to lead mankind forth into a world whose order is based upon faith in God is largely due to her failure to raise up leaders endowed with training and a sense of Christian statesmanship. Her present leaders, we the clergy, are by and large an ineffectual, unearned lot unable to command the respect and trust of Western man. There is some reason for the lampooning the clergy receive from novel, press, play, movie, and cartoon. We seem in the view of the world to be a superficially pious caste unable to do more than frame and publish ambiguous resolutions. More than a grain of truth lies in this adverse judgment. The clergy are politely tolerated, but seldom respected. In the armed forces the padre is to most of the men one in whose presence a man curbs his language and to whom he takes his hardship case. This sad reputation of the mass of the clergy has succeeded in hiding the few with any real ability from the attention of the world.

Who is to blame for all this? First of all, the clergy themselves, smug and pat on their livings, are at fault. Few of them ever read a work of serious scholarship year in and year out. They are as a whole theological illiterates. The spiritual discipline of the majority is almost *nil*. The writer is frank to confess that he has not read the Daily Offices with any degree of regularity since leaving seminary. Our sermons are mostly pious hash almost wholly lacking in any real conviction and relevance for a war-torn world. If we do have any insight into the profundity of the Catholic Faith the laity seldom receives any inkling of it. In many parishes the only factor saving the people from leaving the ancient Faith entirely is the Church's Liturgy which has survived the sentimental protestant liberalism of many of our clergy. And few Anglo-Catholics could hold a prize for their grasp of the inner meaning of our religion. But after all this is said, we must not burden the shoulders of the clergy with the entire blame.

The basic cause for the clergy's sad state is the Church herself. She has ignored all too successfully her obligations to those institutions of learning responsible for the training of the priesthood. The outcry of the deans and doctors of the Church has fallen upon deaf ears. She has been too concerned with drives and programs to be bothered with the vital, prior problem of *personnel*. What a sad lack of strategic insight! This tendency is so ancient in America at least that even now the seminaries are sore beset with the problem of finding teachers adequately prepared to fill their staffs. At this point he is tempted to say on behalf of the seminaries: "To the ashcan with plans for new buildings and chapels for our schools. Give us men, good and true; give us libra-

ries; give us scholarships. Give us these things so that slowly the Church may regain her traditional position of respect in academic circles."

Perhaps behind this unfortunate situation lies the Church's fundamental lack of respect for the priesthood as a holy vocation. This, again, is not entirely the fault of the clergy. The "rector" is hopelessly caught in the meshes of parochial pettiness. He is expected to be the darling of the Parish Aid Society. He is expected to "kow-tow" to the leaders of the choir. He is initially "called" by the vestry and continues to be "called" by those lay popes who populate so many vestries. He can never be a man on his own. Some of the good people like him; some do not.

It is a vicious circle: the Church ignores the seminaries; the seminaries are unable to find adequate staffs or the money to pay for them; the colleges, now secularized and lacking respect for the Church, seldom encourage their best men to enter the seminaries; the bishops frequently take anything they can get as postulants and hope the deans can perform miracles; the priesthood continues to remain mediocre. The heads of our best seminaries have been politely telling us these things all along. We, the practical (!) Churchmen, have ignored them as hopeless, absent-minded characters lost in the "middle ages." This is a stupid judgment. The future may teach us just how erroneous it is.

What is the task of the seminaries in these days? In part it is to do these important things: (1) introduce the postulant to the disciplined life of prayer as it is found in the Church's liturgical treasures; (2) make the future priest at least *aware* of the great issues facing political and economic man today; (3) teach him the principal insights of Christian thought, ancient and modern, so that his own preaching and teaching will meet the needs of modern men who are confused and bewildered; (4) grind into the very fabric of the young man's soul the need for integrity in the ministry and somehow set him afire with the knowledge that he is first and last a priest of the Most High and a

messenger of the Gospel of God which alone can save the world; (5) make him conscious of the need for long-range Christian statesmanship in a hostile world so that, among other things, the rent Body of Christ may at last be one.

How may the seminaries more adequately accomplish these tasks?

(1) By being brought from the periphery to the very center of the Church's life. Nothing less will suffice.

(2) By receiving the whole-hearted support, moral and financial, of the bishops, clergy, and laity.

(3) By receiving the best men the Church has to offer for training into the sacred ministry. This is the responsibility of the parish clergy as well as the episcopate.

(4) By being granted money through official channels to train future scholars as doctors of the Church.

The writer understands that several hundred servicemen have indicated their desire to study for the ministry of our Church. These men, having sipped the dangerous wine in God's Cup, will expect great things from the Church. The Catholic Church has that which is greatest in all the world to give them. Her first channel for the granting of the treasure is the seminary. There—at the altar, in the choir of the Christian community, at the feet of learned men—they will receive into their hopeful hearts the Gifts of God so graciously entrusted to the Church. From the cloister these same men will return to a world so full of demonic and technical powers that it can utterly destroy itself. Can it be that the Church is so blind that she will not provide beyond the shadow of any doubt the wherewithal to make this preparation possible in an ever improving quality? We refuse to believe it. Let the Church therefore respond to the seminaries' appeal on the Sunday set apart for the purpose. Then, after this is past, let her plan, intelligently and devotedly, a glorious future for her schools of learning. If the Church's leaders ignore this high task they will have failed the Church which is Christ's Body.

At the request of the Joint Commission on Theological Education I have designated January 27, 1946, as Theological Education Sunday.

May I emphasize the importance of the Theological Education Sunday Offering particularly at this time when so many of our servicemen will be entering our seminaries, and also when the seminaries are being called upon to provide special courses for returning chaplains.

If they are to measure up to the demand that the situation makes upon them they will need a very much larger

amount of support from the living generation, particularly in view of the fact that the income from endowments given by past generations has fallen off very materially.

I do hope every congregation in our Church will recognize the opportunity which Theological Education Sunday gives for enabling our seminaries to supply the kind of training that we must have if the ministry of the Church is to meet the demands of the present situation.

HENRY ST. G. TUCKER,
Presiding Bishop.

What About The Prayer Book?

By the Rt. Rev. Edward L. Parsons

Retired Bishop of California; Member of the Standing Liturgical Commission of General Convention

THE Standing Liturgical Commission at its annual meeting in June at the College of Preachers in Washington devoted most of the two whole days of its session to considering two very important matters which together raise a serious question of policy for the Church. On the one hand, there pours into the hands of the Commission an almost continuous stream of suggestions for revision of the Prayer Book; on the other, from every side there comes evidence of increasing liturgical lawlessness.

The suggestions for revision cover practically every office and every part of the book. The removal of the introductory matter to the end is a "perennial"; so is the dropping of the Articles, or the Catechism, or both. Family Prayers need enrichment. The Office of Institution as it stands has made little appeal. The Churching of Women is very seldom used; and as for the Visitation of the Sick, it is not only utterly unused, it is utterly unusable as an Office, nor is it nearly sufficient as a storehouse of pastoral suggestions.

THE CHIEF OFFICES

Of more real importance are the innumerable appeals for further revision of the chief offices of the Church. There is a demand for a different *kind* of Morning Prayer—something more satisfactory than the mechanics of the old monastic daily offices for a great corporate service of worship. From the number and variety of suggestions, one would suppose that the Communion Office satisfies no one. Some want it shortened; some want its archaisms removed. Some suffer from a kind of nostalgia for 1549, and still others find their home-land along the Tiber. The Baptismal Office seems more unpopular than any other in the book. Its content, its structure, its theology are all attacked. The Offices of Instruction are distasteful to many. The Confirmation Service, apparently satisfactory in the main, needs polishing. So does the Marriage Service—which some would go further and reconstruct. The Burial Office needs enrichment, to stop the flood of sentimental prayers from other sources.

All this does not mean that to the rank and file of the Church the Prayer Book does not seem pretty good. All parties are strongly attached to it, in the main; and indeed one of the chief obstacles to an intelligent revision, now as always, is the fear of each party that its opponents will succeed in securing changes in the wrong direction. But it remains true that there is certainly no party, and probably no individual, clerical or lay, that does not desire some changes. It is all these individual preferences, added to the many serious and well-thought-out proposals, which mount up to a considerable sum of actual dissatisfaction with the book as it is. What is to be done about it?

The other matter is far more serious—the question of lawlessness. In the past we

have considered ourselves a law-abiding Church. The clergy assumed that the rubrics of the Prayer Book were to be obeyed. Moreover, however any of them might be led by a local and perhaps quite unhistorical body of custom into some non-natural interpretations of the rubrics, they all heartily believed that they were obeying them. They took seriously the ordination vows of conformity to the doctrine, discipline, and worship of the Church. They assumed that the Constitution of the Church meant what it said, when it specified the Prayer Book as the form to be used in all regular public offices of the Church.

EXISTING LAWLESSNESS

It is quite needless to point out to any observant Churchman that there is now a widespread disregard of any such strict adherence to the standards of the discipline and the worship of the Church. Evangelicals and Anglo-Catholics alike accuse each other—unfortunately, with considerable justice—of offending against those standards. If some Anglo-Catholics use the *American Missal*, with its quite unlawful additions to the text of the service, and changes in its organic order, some liberals and Evangelicals omit outright from the Communion Office whatever they don't like. All kinds of Churchmen do pretty much as they please with the Choir Offices. If some clergy make strange additions to the Baptismal Office, some others leave out whatever seems to offend their theological position. In the Burial Office, the rubric permits "such other fitting prayers as are elsewhere provided in this Book." Everyone knows that any number of the clergy use prayers which they happen to fancy, from whatever source they may come. Indeed, the studied impersonality and objectivity of the Burial Office is constantly marred by the sentimentality of such unauthorized prayers.

Nor must I fail to note that it is not only presbyters who are lawless—the bishops themselves are often the worst offenders, in spite of the fact that it is one of their special tasks to see that the discipline of the Church is observed. Indeed (being somewhat guilty myself in connection with this particular instance), it is worth while to note that some three years ago, in dealing with a petition to establish for this Church the last Sunday in October as "the Feast of Christ the King," the House of Bishops stated that while only two General Conventions could take such action, there was no objection to any priest or bishop putting the Feast on his own parochial or diocesan calendar. The House of Bishops apparently took the same stand again in the General Convention of 1943. My point has nothing to do with the desirability of such observance. The underlying fact is that no priest, no bishop, and no House of Bishops has any such authority to supersede the Prayer Book's system of the Christian Year; and I am simply

noting that even in its corporate action, the House of Bishops yielded to the utterly lax individualism which is so apparent.

POSSIBLE SOLUTIONS

What then are we to do about this lawlessness? There are three possible ways of dealing with it. The first is to let it go, simply trusting in our complacent American way that everything will come out all right in the end. It won't. Things will simply get worse and worse.

The second way is to start repression, invoke the canon law, bring men to trial, or threaten them with trial. That is hopeless. We won't do it; and if we did, we would not achieve our end: for certainly in the Church there can be no other ground for loyal obedience than a loyal spirit.

The third way to combat lawlessness is to find out why people are lawless, and, if they have good grounds for their action, to try to meet their need. It became obvious that no amount of repression could make Prohibition work: so we repealed the law. We have here the same question, though fortunately we are dealing with clergy who are all fundamentally loyal. Why then are "the bishops and other clergy" lawless? The demands for revision give the answer. The manifold children of the Church in this new land are saying in our ears, "The place is too strait for me; give place to me that I may dwell."

It is a remarkable fact that the rituals of the various historic Churches for the celebration of the principal Sacraments have not changed in their basic essentials since the end of the fourth century; yet every Church has had a living and growing liturgy, with constant care for enrichment and refinement of detail. It is only less remarkable that a comprehensive Prayer Book, compiled for the Established Church of a medieval monarchy in the strife-torn days of the Reformation, should remain fundamentally adequate for the needs of a multitude of free peoples throughout the world four centuries later, even though each national Church has made many alterations in particular features, and though more changes may be needed. In our own country, this has been much facilitated by developing what may be claimed as a peculiarly American principle of flexibility, in rubrics which entrust the officiating minister with large discretions in the ordering of the services, with authority to choose between permitted alternatives, and to use or to omit optional enrichments. Thus we have already established a principle which allows us to do what no other Christian Liturgy has ever succeeded in doing, to attain apparently contradictory objectives and to satisfy both those who want a long and ornate service, and those who seek a short and simple one; and to allow both the Catholic and the Puritan to follow the dictates of his conscience, or even merely of his taste, by lawful choice between authorized variations. If, as certainly ap-

years, this principle needs further extension, let it be judiciously extended by due and legal process.

BASIC LOYALTY

Ever since the creation of the Standing Liturgical Commission, that body has passed in careful review the annual crop of the suggestions for the betterment of the Prayer Book which have come from every part of the Church, and which now constitute a most formidable file. This has been accompanied by careful studies by members of the Commission, coördinating these considerations as to certain offices as a whole. And a definite pattern has emerged from these discussions. It might be assumed from what I have said about the diversity of the proposals, that the whole tendency would be centrifugal, that men are pressing in incompatibly opposite directions, and that the only result of reopening the matter of Prayer Book revision would be an intensification of party strife. Such seems by no means to be the case. The basic loyalty of all Churchmen to the Prayer Book as it stands is nowhere more in evidence than in the proposals for its revision. Even when they are most individualistic and most impractical, they breathe a spirit of reverence and affection for the established Liturgy. They do not want a new Prayer Book; they want to make the present Prayer Book convey its essential message most effectively to the modern world.

With such a spirit, and by the use of the methods of flexibility which are already part and parcel of our organic Liturgy, the way is really wide open to taking effectual steps toward meeting the urgent desires of our people, and curing the dangerous evil of lawlessness in the Church. Everyone dreads a long slow process like the last, which preoccupied the time of General Convention between 1913 and 1928. We propose a new method for the consideration of revision.

QUADRICENTENNIAL IN 1949

It happens that 1949 will be a notable year in liturgical history, making the fourth centennial of the first Book of Common Prayer in English. It is the desire of the Liturgical Commission to publish its accumulated findings in that year, as a commemorative volume. It would take the form of a complete Prayer Book, permitting a view of the projected revision as a whole, but it is not the purpose of the Commission to propose any immediate action. The report would lie before the Church for study. Further proposals would come in. The Commission would have opportunity through their correspondence and the Church papers to test the mind of the Church and to make such revisions of the report as seemed to be demanded. When the General Convention should decide after three, six, nine years or more that the time had come for a revised book the work would be already largely done.

This was the purpose of the Commission's proposals in 1943. We did not make it clear however that we were not proposing a revision, but a new method of approach to revision. At the moment there was nothing especially at stake, and under the pressure of wartime conditions it seemed unnecessary to precipitate a long

Prayer Book Practicalities

PSYCHOLOGICALLY SOUND

"At college in a psychology course some of us studied the psychology of the Book of Common Prayer. Our conclusion was that it is psychologically very sound. That is why I go to the Episcopal church." That was said to me by a former social worker.

Neither those responsible for the Book of Common Prayer nor our Lord would have recognized the word psychology. Yet He "knew what was in man," which is equivalent to saying, "He knew his psychology" and He was the world's greatest psychologist. The Prayer Book is a great book psychologically. "Thought, word, and deed" give us the sequence at the basis of psychosomatic, that is, body-mind relationship.

MEETS PEOPLE'S NEEDS

Calling at the county infirmary, I saw a new face and a Prayer Book on the bedside table. "So we have another Episcopalian here," I said. "No, I'm not an Episcopalian," was the reply, "but I couldn't get along without the Prayer Book. It meets my needs."

The Prayer Book wouldn't have survived if it hadn't met people's needs. It puts into words fundamental things. It voices group and personal needs. It is truly the people's book.

The Baptist friend of one of our priests constantly ragged him because we pray out of the Prayer Book. He bragged about what a wonderful prayerer his minister was without the aid of a book. One Sunday afternoon the Baptist was in a more than usual brag-

ging state about the morning's prayer. He recalled some of the more felicitous phrases. The rector opened a Prayer Book to the Prayer for our Country. "Was it anything like that?" he asked. "That was it," was the answer.

A parishioner's husband, not a Churchman, died. She insisted that I have a part in the funeral services. With some misgivings, I consented. When the pastor arrived, he had the Book of Common Prayer. Having expressed my surprise, he said, "I always use the Prayer Book at funerals. I've done it for ten years." It is a frequent practice outside our Church not only to use our burial service but also our marriage service.

PROTECTS PEOPLE

"The Prayer Book is to protect the people from the vulgarity of the clergy," was the way one of our priests, now dead, used to put it. In illustration, he told how he and his brother (a small town bank president) were unable to worship according to the use of this Church one summer Sunday. Attending one of the non-liturgical churches, the minister, flattered by the presence of the bank president, began the "long" prayer: "O Thou who art like a safety deposit box in the First National Bank."

I told that to a good ministerial friend and his rejoinder was, "That's nothing. I know a good brother who often begins his prayers, 'O Lord, as you saw in this morning's *Times*.'"

H. ROSS GREER.

debate. We hope to make the matter clearer in 1946, and in 1949 to present a worthy commemorative volume.

The question is: Are we determined to put off any real meeting of the situation; are we going to putter along, and grumble, and evade, and let it go at that; or are we willing to take some decisive step?

It is very natural to ask, "Are we to have a new Prayer Book every generation? Are we never to be free from this demand for change?" Well, it must be said that we never shall be, as long as times change, and as long as we have a democratic

Church, responsive to people's need. But we do not need to think of this necessity as coming in every generation. The world is not likely to go through such upheavals as have twice happened in this 20th century in every generation, or even in every century. There has been nothing like what we are experiencing since the Renaissance and the Reformation changed the face of Europe.

Our task is to keep alive the great liturgical tradition, incorporating the best of the Church's worship since the beginning, and based on sound New Testament theology, which had its birth for English-speaking Christians in 1549. In looking now toward further liturgical development, we are not concerned with more things, more directions, more fussy details, more mechanism. We do seek a richer, fuller, freer content, greater dignity and at the same time greater possibilities of lawful simplicity. We wish to achieve more and more adequately that union of the eternal and the temporal which makes the Prayer Book at once essentially modern, and yet the noble embodiment of the noblest achievements of the long Christian past. The ideal is forms of devotion which, for all their set phrases, seem to breathe the very spontaneity of the private prayers of a saint. Some such ideal we must keep; but one never reaches an ideal by standing still.

CHURCH CALENDAR

January

- 20. Second Sunday after the Epiphany.
- 25. Conversion of St. Paul.
- 27. Third Sunday after the Epiphany.
- 31. (Thursday.)

February

- 1. (Friday.)
- 2. Purification B. V. M.
- 3. Fourth Sunday after Epiphany.
- 10. Fifth Sunday after Epiphany.
- 17. Septuagesima Sunday.
- 24. Sexagesima Sunday.
- 25. St. Matthias.*
- 28. (Thursday.)

* Transferred from February 24th.

Why Lift Up the Anchor?

THE Standing Liturgical Commission of this Church, constituted by canon, has the duties "to collect and collate material bearing upon future revisions of the Book of Common Prayer, to prepare and present to the General Convention from time to time recommendations concerning the Lectionary and the use of the Psalter," and some other duties. It consists of nine members — three bishops, three presbyters, and three laymen.*

We refer to these well-known facts in order to place in its proper setting Bishop Parsons' article, "What About the Prayer Book?" It will be noted that the Commission has the duty of proposing revisions of the Lectionary, but not the duty of proposing revisions of the Book of Common Prayer. In this field, it has only the task of "collecting and collating material" which presumably will be turned over to a future Commission on the Revision of the Prayer Book, there to have the consideration of a much larger and more representative group before coming to the floor of General Convention.

The Standing Liturgical Commission might well take 1949 as an appropriate year for publishing some of its collected and collated material, as Bishop Parsons proposes. But we seriously question whether it would be appropriate for the Commission, as an official body, to undertake to provide this material in the form of a proposed revision of the Prayer Book. To do so would provide the "proposed Book" with an official color which it ought not to have — it would be like a proposed budget submitted to General Convention by the staff of the National Council without the approval of the elected membership of the National Council. And Bishop Parsons' further suggestion that the Commission revise its proposed book and submit it to General Convention for action gives the Standing Liturgical Commission a task which such a small and specialized body ought not to perform. The result would certainly be that the proposed Book would have to be handled in minute detail by General Convention sitting as an unwieldy Commission on the Book of Common Prayer.

At the General Convention of 1943, the Liturgical Commission's report included a resolution asking that the Standing Liturgical Commission be empowered "to prepare a systematic revision of the Book of Common Prayer, which shall be submitted to the Church for study not later than the autumn of 1949; and that the Commission then consider any further suggestions, and all criticism of such proposed Book, and submit its completed work for action by a later General Convention." Curiously enough, the *General Convention Journal* appears to be silent as to the fate of this resolution; but *THE LIVING CHURCH* for October 10, 1943, reported that it was lost by a large majority in the House of Bishops on the first day of the session. In either case, the resolution was not passed by General Convention.

So our first objection to the proposal of the Standing Liturgical Commission (while Bishop Parsons's article is his own, it advocates the same procedure as the Commission's 1943 resolution) is that it would give to the Commission a task to which it has not been assigned, and which should be handled by a special Commission specifically set up by Gen-

eral Convention for the purpose. In any event, no such task as Prayer Book revision should be undertaken unless and until authorized by General Convention.

We also question whether the present, or the near future, is the time for Prayer Book revision. By 1949 the situation might be different, but just now the Prayer Book is the Church's steadiest anchor in a very heavy storm. This seems like a poor time to lift up the anchor and start drifting. The process of Prayer Book revision itself does not contribute to loyalty to the Church's established use. On the contrary, it stimulates experimentation and individualism. Bishop Parsons' remarks on the American Missal seem to us to be inaccurate as well as unjust; but it was only one of many supplementary books representing many different types of ritual emphasis which would probably have never come into existence if the Prayer Book had not been revised in 1928. The energy of the revision spilled over into these unofficial channels, and succeeding years have seen a gradual diminution of such volumes.

There is now a powerful ground swell of desire for liturgical uniformity. Many people — clerical and lay — have given up asking themselves: "What would I like to see changed in the Prayer Book?" and are asking rather, "Cannot the various aberrations from the Prayer Book use be diminished to the point where the fundamental unity of the Church's rite is exhibited rather than obscured?" The lawlessness of which Bishop Parsons speaks is still with us. But among the Anglo-Catholics, at least, it is no longer respectable; those in positions of real leadership are strong in their emphasis on the Prayer Book as the standard of doctrine and worship. We are inclined to think that the "evidence of increasing liturgical lawlessness" of which Bishop Parsons speaks really represents a growing disapproval of lawlessness — an increased attention to the offenses, rather than an increase in the offenses themselves.

Some of the indications of the direction of the Liturgical Commission's thoughts are not reassuring. It is said that one of the things the Commission is anxious to do is to rehash the proper epistles and gospels, sacrificing a unity which the Episcopal Church shares with the rest of the Anglican communion and which Anglicans have in common with the vast body of Lutherans and Roman Catholics, for the sake of a supposed intellectual appositeness of the day's lections to each other. Bishop Parsons himself mentions the desire of some to revise the Baptismal service in order to escape that doctrine of Regeneration which was fully defined and accepted by the Church almost before any other doctrine. In its 1940 report, the Commission suggested that in a future revision of the Prayer Book the whole idea of a mandatory Liturgy might be scrapped — a suggestion which would be a body blow to the liturgical unity if not the very catholicity of the Church.

The service of Daily Morning Prayer comes under criticism in Bishop Parsons' article because it is ineffective as "a great corporate service of worship." The Church's great corporate service of worship is the Holy Communion; any further effort to make Matins supersede it as "a great corporate service of worship" would be liturgical retrogression.

It seems to us that, in Bishop Manning's ringing words at the General Convention of 1943, "What the Church needs now is believing in and living the Prayer Book, not starting

* Bishops Parsons, Oldham, and Sturtevant; Very Rev. Dr. John W. Suter, Rev. Dr. Bayard H. Jones, and Rev. Henry McF. B. Ogilby; and Prof. Rudolph Willard of Texas, Lt. Philip Rhinelander of Massachusetts, and Lt. Col. Arnold Whitridge of Connecticut.

on the process of changing the Prayer Book." The Book we have now is the envy of the rest of Christendom. Faults can be found in it, and fault can be found with it, but the Book as it stands is a wholly adequate manual for public worship. Eternal unity and liturgical uniformity in the Church will be achieved, not by changes which cannot possibly satisfy everyone, but by drawing together in loyal adherence to what we have and making the fullest use of it.

Christendom

THE American *Christendom*, like its English predecessor and contemporary of the same name, is an unfailingly interesting magazine. The circulation of both periodicals among the clergy of the Episcopal Church is shamefully small, in view of the importance of their contents and the low subscription rates.

Dr. H. Paul Douglass, editor of *Christendom*, is an able theologian in his own right and a good judge of theological writing. Under his skilful direction, *Christendom* consistently gives a representative cross-section of the best thought of contemporary American scholars of the principal non-Roman communions, and a broad picture of the developing ecumenical movement throughout the world.

The winter number of the American journal contains articles and reviews by no less than five Anglicans: the Bishop of Chichester (Dr. G. K. A. Bell), Bishop Parsons, and the Rev. Drs. Randolph Crump Miller, W. Norman Pittenger, and Oscar W. Seitz. The reviews by Anglicans are of Anglican books—one of them being a book which has not yet been reviewed by any "Liberal" Anglican paper: Dr. Cirlot's *Christ and Divorce* [L. C., May 27, 1945]. Dr. Seitz, who considers it unfair of Dr. Cirlot that "by the most radical procedures he manages to arrive at the most conservative results, theologically," apparently neither likes nor approves of the book, but admits that "it cannot be ignored" and "will have to be read and answered carefully by liberal scholars, as the author himself invites." We trust that the reading has already taken place; as far as we have hitherto noted, the answering has not yet begun.

However, the major interest of *Christendom* is not its faithful recording of the intellectual tensions within Anglicanism but its stimulating articles on every phase of world Christianity. Every article in the issue, with one forgivable exception, well—even brilliantly—written. Even if one must record profound disagreement with such an article as Dr. Clarence J. Craig's effort to argue that the Council of Nicea did not really intend to declare that Jesus is God, one will draw from the article a better concept of the mentality which can believe wholeheartedly in the Atonement without holding to the Incarnation; and at the same time, Dr. Craig's exposition of the early Christian approach to the subject, being truly scholarly, finds itself as readily to the Church's faith as to his own.

The article by the Bishop of Chichester on "The Background of the Hitler Plot" would not, we are sure, have been rejected by any of the mass circulation magazines of the country if they had had a chance to consider it.

Dr. John Coleman Bennett, Congregationalist, writing on the limitations of the Church, pens this lucid paragraph on the historic dilemma between exclusiveness and inclusiveness: "How inclusive should the Church be in its membership? How far should it accommodate itself to the institutions of the world? If it makes its standards of membership lax, as is now the case in both Catholicism and Protestantism, and even

in American denominations which have a sectarian origin (see Baptist statistics!), it will inevitably become in large measure secularized. The conduct of its members will be little different from that of ordinarily decent citizens outside the Church. It will perform valuable priestly and pastoral functions. It will help keep up the general community standard. It will preserve contact with the community and with its major institutions, including the state, and in so doing may have considerable Christian influence. If there is freedom within it and if not too complete a bargain has been made with the world, it can hold before its members and before society at large, without great distortion, the gospel which it represents. This will have its own effect, sometimes in spite of the Church itself. There is objectivity in the Gospel, and it cannot be entirely obscured by its representatives. If the Church is primarily sacramental, there is another kind of objectivity that, although easily abused and ineffective as a corrective, enables multitudes of souls to bear the burdens of life and death. If there is some approach to a combination of these two kinds of ministry, the result may have great positive value even though the Church has paid a high price in its accommodation to the world; and the Church itself may be changed at any time by its Gospel."

THE LIVING CHURCH does not in any way consider *Christendom* as a rival publication; in fact, the editor of this periodical has been for many years a member of *Christendom's* publication council and board of publication.

Christendom is published four times a year, the subscription price being only \$3.00 annually, by the American Committee for the World Council of Churches, 297 Fourth Avenue, New York City. The Winter number for 1946 marks the beginning of its ninth volume. Those of the clergy who do not yet subscribe don't know what a stimulating and inspiring journal they are missing.

Afterthoughts

LIVY IS INDEBTED to Alexander B. Andrews for passing on this story of Church statistics told by Senator Hoey of North Carolina: "I was driving through my state, when I stopped in a little town and noticed the colored church there. Standing in front of it was a man who told me he was the preacher.

"How many members do you have in your church?" I asked him.

"Fifty," he replied.

"How many active members do you have?"

"Fifty."

"Fifty members and fifty active! That sounds like you must be a good preacher."

"Yes, sir—50 members, 25 active for me and 25 active against me."

A CHURCH PUBLISHER sent cards to the clergy, advertising Dr. Bell's new book, *God Is Not Dead*. The title, in large letters, adjoined the name and address on the face of the card. One card was returned from the post office with three words penned in, so it read: "*God Is Not Dead* but the Rev. Joseph Doakes, D.D., is."

THEN THERE WAS the rather confused lady who came into the Church book store and said she wanted a copy of "Bell is Not Dead, by God."

In Every Corner Sing

by Joseph W. Clokey

This is a small, paper-bound outline book for amateur church musicians and for the laymen who must direct or listen to them. The booklet explains how to interpret music and how to judge it and gives suggestions to the choirmaster and organist for improving the selection and rendition of music as a part of the worship service.

50 cents

Extremely useful for the small church is a "List of Choir and Organ Music," compiled by the author, which is available for 25 cents.

Out of the Hell-Box

by Irwin St. John Tucker

A real headliner in the world of books is this unusual story of a man who leads a double life. The man is the author, "Friar Tuck," and the two lives he pursues are the sharply differentiated ones of newspaper man and priest. How he has managed for a number of years to punch out copy in the noisy offices of a sensational Chicago newspaper six days a week and to conduct dignified Sunday services in a well-known Episcopal Church on the seventh day is revealed in these pages.

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BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

A Chaplain's Record

HE IS ABLE. By Chaplain Alvin O. Carlson. Grand Rapids, Mich.: Zondervan Publishing House, 1945. Pp. 82. \$1.

If wars must be, then chaplains go hand in hand with pilots, sergeants, medics. Here is Chaplain Carlson's record from the dramatic tragedy of Normandy Beach. Every serviceman will read it with a full and deep appreciation for K-rations, fear, and loneliness. That Christian faith which "passeth all understanding" even in the strange sanctuary of a foxhole is again revealed. The heart searching hours—sweating, bleeding, praying—taught GI preachers lessons no seminary could ever impart to them. Chaplain Carlson also shares letters and testimonials linking him (and chaplains in general) to the home folk of "his boys." This book, coming in the postwar era, is an especially comforting revelation to give to those bereaved by the war.

He Is Able accepts the inevitable corollary of war that life is cheap and the question, "What will the next split second bring?"; also that wars are man-made and that God is not to be held accountable. Hence, the book is prefaced with a prayer that faith be rekindled in the Christian Church. There is no time for pettiness within its ranks but the urgent vital need to be strong. It is suggested that possibly this is God's last call to the Church. Greed, selfishness, and hatred, these require the resistance of the "whole armour of God" so that lives scarred by the war will not have been in vain.

The Sign That Saves, a booklet of 41 pages by the same author, uses the incident of a cross of human blood being sketched on a white shirt and hoisted over a barn sheltering war casualties on the Normandy Beach. Thus one group was saved. Chaplain Carlson pictures the soldier going into battle with complete confidence in his leader, implicit obedience, leaving behind all entanglements, and going forward. Can a true soldier of the Cross do less?

Whether in peace or war the power of Christ and His cross can still meet the needs of human hearts.

HULDA FRITZEMEIER.

Problems Not Answered

SPIRITUAL PROBLEMS OF OUR TIMES. By Luigi Sturzo. New York: Longmans, Green and Co., 1945. Pp. 182. \$2.

The title of this book is well calculated to mislead. It is an astounding hodgepodge of dilettante philosophical ramblings upon such subjects as the nature of history, the necessity for morality in art, the possibility of an intuitive knowledge of God, and of the idea of God as a Personal Absolute Being on the one hand; and of a puerile discussion concerning the lack of Bible reading, the ignorance regarding the Beatitudes, the value of the lay apostolate, and

the need for Catholic Action societies on the other; all viewed from an uncompromisingly Roman Catholic standpoint. A comparison of Don Sturzo's treatment of the Beatitudes with that to be found in a book such as Dr. Ernest M. Ligon's *The Psychology of Christian Personality* (Macmillan, 1942) should effectively disillusion any reader.

The book abounds with questionable and unsupported assertions such as a denial of personality to one Member of the Trinity (p. 71); the indefectibility of Peter (p. 80); a three year public ministry of Jesus (p. 135); and even an adroit circumlocution to the effect that the English and Americans have the same mentality as the Germans and Japanese (p. 162). Characteristically Roman Catholic is the book's support at all costs of the devious casuistry of that Church, while shouting martyrdom when its party line meets with opposition.

The sins of the Italian state, and its concordat with the Vatican, are all conveniently forgotten by Don Sturzo. Instead, he enumerates a number of recent Italians whom he describes at length in phrases even more saccharin than is wont as being destined for beatification, and possibly even canonization. Handily forgotten are the rape of Ethiopia and the ensuing exultation over the prospect of forcing millions of Coptic Christians to become Roman Catholics at the point of a bayonet. The now frantically hushed up plans for another Holy Roman Empire are not once mentioned directly. In fact, the lack of objective frankness in this book is as apparent in what it fails to state as in what it actually says, so that one finds it hard to realize it is a product of the same author who wrote *Church and State* back in 1939.

As an apologetic for pre-war Italy and for the dubious role of the Roman Catholic Church, we predict that this book will be a failure. Obscurantist from cover to cover, if it achieves any considerable sale it will be by virtue of the irritation it arouses at the very time when this country of ours, with its rapidly increasing religious tensions, needs exactly the opposite stimulus.

WARREN M. SMALTZ.

In Brief

The National Council is to be commended for issuing an official summary of the seventh annual Bishops' Conference on Capital and Labor, which was held at the College of Preachers last April. Bearing the title *Management and Labor*, this small book presents an accurate cross section of the conflicts and tensions inherent in what is increasingly becoming a moot relationship. Prominent persons on both sides of the conflict participated in the conference, and discussed their tensions and mutual responsibilities with frankness, with an honest effort to be fair, and with recognition of the consequences that follow a failure to resolve their difficulties.

H.B.V.

CENTRAL NEW YORK

Farm Received as Memorial

A gift of a large tract of land and buildings in the town of Redfield, about 15 miles east of Pulaski, has been accepted by the diocese of Central New York, it was announced by Bishop Peabody following a meeting of trustees and the standing committee December 23d.

The property was given by Mrs. Arthur F. Carpenter of Zion Church, Rome, as a memorial to her husband who died in December, 1943.

Known as Stony Brook Farm, the tract includes approximately 300 acres of wood and meadow land near the Salmon River reservoir in the foothills of the Adirondacks. It includes woods, trails, trout streams, and interesting geological formations.

A large and completely furnished farmhouse, formerly used as a fishing lodge, a small guest-cottage, and a two-story barn compose the buildings. The barn is suitable for development as a recreation hall, workshop, and chapel. The farmhouse and guest-house have present accommodations for 22 people.

To be used primarily for young people of the diocese, Stony Brook Farm will also be available for adult groups, retreats, small conferences, and other gatherings. A board of trustees, to be appointed by Bishop Peabody, will administer the property.

In expressing the gratitude of the diocese, Bishop Peabody said:

"The gift of this farm by Mrs. Carpenter in memory of her husband is tremendously appreciated by the diocese. The opportunity it will offer for groups of many different kinds to get together for planning, for study, for worship, and for fellowship should immensely enhance our capacity to promote Christian living. We have here a place where the principles we profess can be worked out practically in daily living."

Growing Parish Plans New Church

One of the most rapidly-growing parishes in Central New York is St. Paul's Church, Endicott, which has added 241 communicants to its rolls in two years. This number represents an increase of 2% in its membership.

Almost literally bursting at the seams, the present church edifice was cut in two some months ago and enlarged. Twenty months ago a building fund for a new church was inaugurated and \$17,375.00 in war bonds is in hand for the purpose. Walter P. Kinne is building fund chairman and the Rev. John Waddicor is rector of the parish.

ALABAMA

Parish House for Oldest Church

The Church of the Nativity, Huntsville, oldest church in northern Alabama,

will have a new parish house, to be called Ridley Hall. Gifts of over \$50,000 have just been received from former parishioners, Mrs. J. B. F. (Irma Grey Ridley) Herreshoff, and Mrs. A. F. (Mauveleen Ridley) Walker, both of Atlanta, Ga., in memory of their father, Dr. James Lucas Ridley, former Huntsville physician. Bishop Ridley, burned at the stake in 1555, was an ancestor.

The new building will replace a store and loft structure, which was erected in 1912 to the memory of Mary Ann Cruse. The Parish House Replacement Fund was started in 1943 at the parish centennial, by Mrs. Gustav Stalling, of Lynchburg, Va., in memory of her parents, the Rev. and Mrs. John Monro Banister. Dr. Banister was rector of the Church of the Nativity from 1860 to 1907.

Memorial tablets will honor Dr. Ridley, Miss Cruse, and Dr. Banister. The present rector, the Rev. Randolph R. Claiborne, says that construction will start as soon as materials are available.

DALLAS

Texarkana Parish Undertakes

Rural Missionary Program

The Very Rev. Thomas H. Carson, dean and rector of St. Stephen's Cathedral, Harrisburg, Pa., has accepted a call to become rector of St. James' Church, Texarkana, Texas, effective February 1st. He announced his resignation at the cathedral on January 10th. In addition to being rector of the church he will have immediate oversight in the development of missionary work in the eastern part of the diocese of Dallas.

In conference with Bishop Mason, Coadjutor of Dallas, the vestry of St. James' expressed its desire to lead a program of missionary expansion in that part of the state worthy of the opportunity. They indicated their desire to make the Texarkana parish one of the key parishes in the Church and are prepared to make long range plans to that end.

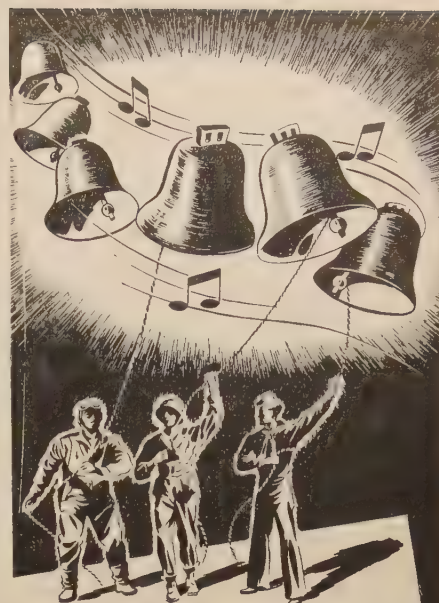
Dean Carson, who previously had been archdeacon of the diocese of Pittsburgh, in making his decision to accept this call expressed his conviction that the great need of the Church was for renewed missionary enthusiasm and work. The East Texas field offers opportunity for such missionary expansion.

Dean and Mrs. Carson expect to move to Texas on February 1st.

VERMONT

Anonymous Donor Thanked

The rector of Trinity Church, Rutland, Vt., the Rev. H. D. Butterfield, writes in his parish bulletin: "There is a Santa Claus: Again this year the rector received a Christmas card with a one hundred dollar bill enclosed with the message, 'Hope this will help you and add a bit of cheer here and there in the parish.' No name was signed. No clue was given as to who the



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giver might be. I want to take this means of assuring the donor that the generous gift was received, and that much of it has been distributed around the parish already."

Overseas Relief Drive Emphasized In Church Work

The department of social service of the diocese of Vermont emphasized the necessity of relief in kind during the Christmas season. Material about the needs of people in liberated countries was distributed throughout the diocese by the chairman of the department, the Rev. John B. Midworth.

In St. Stephen's Church, Middlebury, of which the Rev. Harry H. Jones is rector, the children held their Christmas party on St. Stephen's Day. The party was preceded by a service of carols and lessons. During the singing of "Good King Wenceslas" the children brought their gifts of clothing, canned foods, and medicines to the manger set up in the chancel of the church.

In Trinity Church, Rutland, the children brought a toy as a gift to the manger service held on Christmas Eve and a continuous collection will be taken during the Epiphany season, a barrel being placed in the front of the church building. The Rev. Harvey D. Butterfield is rector.

The rector of St. Paul's Church, Burlington, the Rev. Charles S. Martin, is using the season of Epiphany, for a con-

tinual emphasis on the needs of the people abroad. Special prayers and litanies are being sent out and each week of the Epiphany season is devoted to a section of the world. These are being distributed to the whole parish with the suggestion that they be used in family prayer privately, or at the honor roll set up during the war in the church. On Sundays these prayers will be offered by a member of the congregation whose background is from the nation for whom the prayers are made. At the weekday celebrations of Holy Communion special intentions will be made for the same nation.

Summer Conferences Announced

The department of religious education of the diocese of Vermont has announced its summer conferences for 1946.

The adult conference, called the Champlain Conference, will be held from June 17th to June 21st. The Rev. Charles S. Martin, rector of St. Paul's Church, Burlington, Vt., will be the director. A new feature of this conference will be arrangements for boarding children, 3-9, so that younger married people may attend the conference.

The 15th annual Young People's Conference will be held in August, 1946. A custom of prewar days in Vermont will be restored: the annual rally day of the diocese will be held on the last day of the conference with the young people presenting a pageant in the outdoor chapel. The

director of the Conference will be the Rev. Harvey D. Butterfield, rector of Trinity Church, Rutland.

The second annual Younger Boys' Conference will also be held in August. The director of this conference will be the Rev. John Norris, rector of Trinity Church, Poultney, Vt. This conference is designed for further instruction of choir boys and acolytes.

MASSACHUSETTS

R. and A. Fund Keynotes Annual Service League Meeting

The Reconstruction and Advance Fund was chief topic of the 26th annual meeting of the Massachusetts Church Service League on January 9th when Bishop Keeler of Minnesota led a conference for clergy and laymen in the Cathedral Church of St. Paul, and addressed the meeting of men and women at the meeting, over which Bishop Sherrill presided.

Bishop Sherrill capped Bishop Keeler's stirring appeal by a reminder that any emotion reaching the high mark must be tied to action, and said that he expected from each one of the 100,000 persons in his diocese an answer to the Reconstruction and Advance Fund appeal by a contribution or a distinct "no." With regard to the millions of persons in the vast movement of population in Europe, Bishop Sherrill said that we would shrink from

Sunday, January 27, 1946

For peace to endure, the Church's influence must be more widely and deeply felt, and that depends upon the character of its spiritual leadership.

Men from the armed forces are coming to the Church's seminaries, firm in their purpose to enter the ministry. To prepare them adequately, the seminaries need your generous support.

Sunday, January 27, 1946
has been appointed for such contributions from all parishes.

This advertisement is provided in the interest of all our Church seminaries by:
Berkeley Divinity School, New Haven; Boxley Hall, Gambier, Ohio; Bishop Payne Divinity School, Petersburg, Va.; Church Divinity School of the Pacific, Berkeley, Calif.; Episcopal Theological School, Cambridge; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; Philadelphia Divinity School, Philadelphia, Pa.; School of Theology, University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria.

horror if all were gathered in one place and an atomic bomb dropped upon it; but that he was not sure but that it would be a more merciful end than what they face if we cannot do more for them. He also said that the chaplains' service, which no separate appeal will be made, if possible, even more necessary now at this time of demobilization than in the days of high battle tension.

The missionary note was also stressed by Mrs. Y. Y. Tsu at the 68th annual meeting of the Woman's Auxiliary, and at the youth rally when the guest speaker was the Rev. William Crittenden, executive secretary of the National Council's Youth Division.

To the young people, Mr. Crittenden gave a striking title, "What About the Year I AA—Atomic Age?", and made the statement: "Although scientific advance has progressed during the past 20 years at a rate symbolized by the mounting speed of airplane travel, the progress of world community spirit has been as slow as the pace of the tortoise. The Christian Church is facing its greatest opportunity immediately ahead, because the Christian religion is the greatest force in the world in developing a world community spirit. 'The Reconstruction and Advance campaign of the Episcopal Church is the immediate opportunity for individual Christians to share in the great work of rehabilitating Europe, and so help build a world community spirit. Without such spirit, the United Nations Organization is just another well-meant but ineffectual attempt at world organization. With such spirit, the United Nations Organization may bring permanent peace. Christian people everywhere must lead the way in developing a world mind dominated by the spirit of brotherhood arising out of Jesus' gospel of love.'"

NEW YORK

Plans for Bishop's Anniversary

The Church Club of New York will celebrate the 25th anniversary of Bishop Manning's consecration to the episcopate with a reception and dinner at the Waldorf-Astoria on January 29th. The president of the Club, Robert McC. Marsh, will preside. The speakers will be the presiding Bishop, Bishop Manning, Bishop Merrill of Massachusetts, and Rear Adm. Nat Tyler Cluverius, D.S.M., president of the Worcester Polytechnic Institute.

KENTUCKY

Bishop Dedicates New Parish; Other Churches Plan Expansion

On Christmas Eve Bishop Clingman of Kentucky dedicated a newly organized parish in the community of Harrods Creek, Ky., just ten miles from Louisville. He was the celebrant at a service of Holy communion, assisted by his son, the Rev. Robert C. Clingman, who had recently returned home after serving as chaplain with the 40th Infantry Division in the

Pacific for more than three years. Chaplain Clingman has taken charge of this parish.

During the month of September, 1945, preliminary steps were taken towards establishing a church in this community, and after several meetings Bishop Clingman informed the interested persons in December that the parish began its formal existence. A vestry of three men was elected and a temporary organization of women established.

The temporary church building which the congregation is using was formerly occupied by a Negro Baptist congregation. This is the first new congregation to be established in the diocese of Kentucky for many years. The official name of the parish is St. Francis-in-the-Fields.

A new church building is planned for St. Andrew's Church in Louisville. Contracts have been signed to complete a new \$100,000 building and auditorium. Other buildings to be erected as soon as materials are available are Christ Church, Columbus, and Holy Trinity Chapel, Graham-ton.

RHODE ISLAND

Bishop Perry Observes 35th Anniversary

Bishop Perry of Rhode Island observed the 35th anniversary of his consecration on January 6th. In the morning he was celebrant at the Holy Eucharist, at which service the preacher was the Presiding Bishop Tucker.

In the evening an impressive service was held in the Cathedral of St. John in Providence, attended by a large congregation and by the majority of the clergy of the diocese. Also in attendance were the Presiding Bishop, Bishop Bennett, Suffragan of Rhode Island, Bishop Sherrill of Massachusetts, Bishop Lawrence of Western Massachusetts, Bishop Budlong of Connecticut, and Bishop Gray, Coadjutor of Connecticut.

Precentors were the Very Rev. Duncan Fraser, dean of the cathedral, and the Rev. Albert C. Larned, canon precentor of the cathedral. The Rev. James DeWolf

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The Feast of the Conversion of St. Paul

(Prayer Book: January 25)

Another little milestone in our pilgrimage through The Church Year via The Kalendar. (By the way, we hope you have at least one hanging up in your home somewhere!) The Feast of the Conversion of St. Paul might easily take on some elements of danger to shallow-thinking Episcopalians. For instance, many people, especially in this day and generation, have begun to think that God is merely a God of love, and if so, He could never, in that Last Dread Day, even dream of consigning any of His pleasantly erring, thoughtless, or indifferent children to a bald, raw Hell. It is not to be thought of, even, God, as a lover of ALL His children, will surely cook up something fairly decent for the cute little backsliders when they come up smiling nonchalantly for final judgment. And so, if God wants us to do something unusual for Him, and we are at the time a bit off color, He'll just strike us down, as He did St. Paul, and make us do it. There's the danger. He WON'T. He never said He would, so don't bank on it. He struck St. Paul down in his very tracks and converted him, because He saw the seed of it all in the man. He *verily needed* just that man, in those days of mighty few disciples, and He needed him *right then and there*, so He just struck the scales off the eyes of his soul. But He hasn't done much of that sort of thing over the centuries since, and it is manifestly unsafe to figure that He will.

What does all this mean to us run-of-the-mill Episcopalians? Well, it means that literally hundreds of us have "gone to seed" as Christians. We aren't fruitful in our personal branch of The Vine. We don't even stand up for Jesus in the face of our pagan neighbors and play-friends, who just don't even give Him a hoot. We've long since lost any idea of even speaking to anyone about Jesus, or even asking them to church with us. We need to be **CONVERTED!**

A good many Episcopalians literally hate that word, do you know that? They think it sounds sawdust-trailish, if you know what we mean. But it is a red-meat word in any religion, *including* ours, and we've got to face it. The Episcopal Church needs Conversion a blamed sight more before it should ever, ever think of trying to tie up in union with another Faith that is still a million miles away from us in its non-conformity with that Apostolic Faith, which Our Lord and His Disciples provided for us so expensively. All of us, Episcopalians, Presbyterians, and everybody, would have a better chance of tying up if each group got converted from its peculiar errors and infidelities to the whole truth in faith and practice.

May we, in our life with The Kalendar, permit the Conversion of St. Paul to suggest vividly to us our very great need of a very real conversion of our own.

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Perry, Jr., rector of St. John's Church, Newton, Mass., served as lector and the Rev. Arthur Wood, rector of the Church of the Ascension, Auburn, was master of ceremonies. Chaplain to Bishop Perry was the Rev. John Crocker, headmaster of Groton School.

Bishop Sherrill was the preacher at the service in the evening, and during the course of his sermon said, "if we were to sum up the reason for the deep affection we hold for Bishop Perry it would be because all these many years in countless ways he has shown himself to be a Christian gentleman in the deepest meaning of that often misused and somewhat hackneyed word.

"Men are not loved because they hold high positions, indeed because of such position the opposite may well be true. They are beloved because of rare qualities of head and of heart."

Bishop Sherrill said further, "Those of you who have lived with him these years in this diocese, men he has ordained, men, women, boys, and girls he has confirmed, can give many effective examples of his ability to instill new spirit and confidence.

"Those are the reasons we are here in gratitude to God for the life of a Bishop, and much more than that—of a friend."

Speaking at the service in the morning, Bishop Tucker lauded Bishop Perry for "helping to bring the American Church back to the original conception of the foreign mission work—a conception of co-operation with the peoples with whom we worked, rather than imposition of our religion.

"Many of us in the field had struggled for years to get the idea of training leadership among the peoples we led accepted by the Church here in America, but without avail."

It was while Bishop Perry was Presiding Bishop, however, he added, that the reform in this field was brought about. The true significance of foreign mission work, he said, is "not in religious imperialism, of feeling that it is the duty of the parent Church to rule, the newcomers, but in building up leadership among the new adherents and fostering coöperation between the teachers and the taught."

At the evening service Bishop Tucker brought the greetings of the Church to Bishop Perry, to which Bishop Perry said in response, "My ministry as Bishop began in 1911 in this building when your father, Bishop Tucker [the late Bishop Beverley D. Tucker of Southern Virginia from 1918 to 1930] came from Virginia to join my father [the late Rev. James DeWolf Perry] in giving me Godspeed upon my way.

"Such personal relationships have grown deeper and stronger from year to year and as they took root in every section of the Church they bear fruit in traditions which cling at first to the soil where they originate, then spread until the Christian history of East and West, of our common North and South, become a common heritage.

"The religious liberty declared by Roger Williams of Rhode Island and the Catholic tradition planted in the soil of New

England by our first Bishop Seabury, the staunch Evangelical tradition and missionary fervor of Channing Moore in Virginia, contribute to common loyalty and growing unity which bind the Church of God into one body on earth through our Lord Jesus Christ.

"The third of a century which has been ours and mine to serve in our several dioceses will bear fruit beyond the labors of the individual and another to find fulfillment in the Kingdom of God."

Women of the diocese held a luncheon in honor of Mrs. Perry on Monday, January 7th, in the parish hall of St. Martin's Church, Providence.

On Monday evening, January 7th, a banquet and reception were held in the Harragansett Hotel, Providence, at which the services rendered to Church and state by Bishop Perry were praised by the speakers. The toastmaster, John Nicholas Brown, presented a gift of money to Bishop Perry on behalf of the men and women of the diocese, and a bouquet of roses to Mrs. Perry.

Gov. John O. Pastore of Rhode Island attended the greetings of the state, and Mayor Dennis J. Roberts of Providence brought the greetings of the city of Providence.

Bishop Perry was consecrated Bishop of Rhode Island on the Feast of the Epiphany, 1911. He was Presiding Bishop of the Church from 1930 to 1937, succeeding Bishop Anderson of Chicago.

WESTERN MASS.

Missions Merge

Two missions in Western Massachusetts have merged to form what they hope will grow into a strong parish. They are Holy Trinity Church in Chicopee Falls and St. James' Church in Springfield. The church building used will be that of St. James'. The building previously used in Chicopee Falls will be moved to the land beside St. James' and will be connected to that church. Later it will be converted to a chapel and parish house.

The plan took effect after a vote was taken at Holy Trinity, while at St. James' the vestry voted to welcome the other group.

The final meeting at Holy Trinity, as a mission, was held on December 16th when Bishop Lawrence conducted a service of discontinuance. A service of welcome was held at St. James' Church on December 16th.

CONNECTICUT

et Pre-Lenten Quiet Day

The annual pre-Lenten quiet day for the clergy of the diocese of Connecticut will be held at Christ Church Cathedral, Hartford, on Monday, January 21st, beginning with a celebration of the Holy Communion at 10:45 A.M.

Bishop Budlong of Connecticut will conduct the morning meditations, and Bishop Spencer of West Missouri will be the leader in the afternoon.

EDUCATIONAL

SEMINARIES

Berkeley Accredited

At the December meeting of the Commission on Accreditation of the American Association of Theological Schools, the application of Berkeley Divinity School, New Haven, Conn., for accreditation was acted upon favorably. Berkeley is now one of the six (out of 12) seminaries of the Episcopal Church to be accredited by the association.

Union Elects New Directors

Henry R. Luce, editor-in-chief of *Time*, *Life*, and *Fortune*, and the Rev. Dr. Douglas Horton have been elected to the board of directors of Union Theological Seminary, New York, it was announced by Thatcher M. Brown, president of the board, on January 9th.

Mr. Luce, a Presbyterian, was born of missionary parents in Shantung Province, China. His father, a student of the seminary in the class of 1895, later distinguished himself as a leader in Christian higher education in China.

Chinese Culture Theme of Talks

Announcement of the Hewett Lectures was recently made by Episcopal Theological School, Cambridge, Mass., and the dates set are February 4th to March 11th, inclusive. The Monday evening lectures will be delivered by the Rev. Francis Cho Min Wei, Ph.D., D.C.L., president of Central China College, which was formerly at Wuchang, now at Hsi Chow, Yunnan Province. The theme of the lectures is *Christianity and the Cultural Heritage of the Chinese*, and they will be held in the Wright Memorial Library. These lectures are given concurrently at Union Theological Seminary in New York City and at Andover-Newton Seminary, Newton, Mass.

COLLEGES

Colby Organizes Canterbury Club

A Canterbury Club was formed at Colby College, Waterville, Maine, in November, 1945, at an organizational meeting at Smith Lounge, Mayflower Hill. Since over 10% of the student body are Episcopalians, the organization was easily founded, and Miss Sally Sherburne was elected faculty advisor.

Presiding at the original meeting, Paul Bourne read a letter from national headquarters of the Canterbury Club explaining the purposes and aims of the organization. The newly formed Colby club plans future meetings with representatives of the other three Maine colleges whose Canterbury Clubs have been active for a number of years.

Because St. Mark's Church in Waterville has no rector, Paul Bourne has been licensed as a lay-reader. Bishop Loring is the sponsor of the group.

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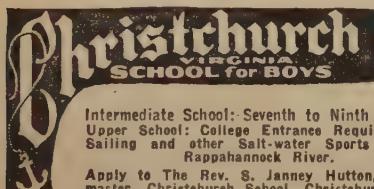
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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Delber Wallace Clark, Priest

The Rev. Delber Wallace Clark, a priest of the diocese of Pennsylvania, died on January 6th at the age of 57. He was assistant superintendent and chaplain of the Christian Settlement House and priest-in-charge of St. Mary's Church, both in Philadelphia.

He was born in Washburn, Maine, in 1889, the son of Humphry and Esther (Beckwith) Clark. He was graduated from Colby College in 1911 with a bachelor's degree, and attended Union Theological Seminary, General Theological Seminary, and Columbia University. He was ordained to the diaconate in 1914 and to the priesthood in 1915 by Bishop Greer.

In 1920 he married Ethel M. Decker. Before coming to Philadelphia, Mr. Clark served the Church in Arizona, Texas, New York, South Dakota, Maryland, and Pennsylvania.

Bishop Hart conducted the burial service in St. Mary's Church, Philadelphia, on January 10th. The Rev. Mr. Clark is survived by his wife, and a son, Corp. Robert H. Clark.

Frederick F. Kramer, Priest

The Rev. Frederick Ferdinand Kramer, D.D., retired, died in Faribault, Minn., on January 5th, after an illness of three years. The burial service in the Cathedral of Our Merciful Saviour, of which he was an honorary canon, was conducted by Bishop Frank A. McElwain, assisted by Dean Osborne R. Littleford and the Rev. Dr. Donald Henning. Interment will be in Denver, Colo., where Mrs. Kramer and two children are buried.

Dr. Kramer was born in Erie, Pa., July 13, 1861. He was graduated from Trinity College with a B.A. in 1889, and received his master's degree in 1893. He entered General Theological Seminary in 1891, completing the course in two years. He was ordained both deacon and priest by Bishop Spalding of Colorado where he began his ministry as rector of St. John's Church, Boulder. He received the degree of Doctor of Philosophy from the University of Colorado in 1895. From 1898 to 1912 he was rector of All Saints' Church, Denver. In 1912 he was elected warden of old Seabury Divinity School, Faribault, and continued as such until 1932 when the school was merged with Western Theological Seminary.

In 1910 he published a book, *The Supremacy of the Bible* and in 1933 an arrangement of the Gospel narratives called *Jesus, the Light of the World*.

He is survived by two sons: John Spalding Kramer, associate professor of history at Temple University, and the Rev. Dr. Paul Stevens Kramer, a professor in Seabury-Western Theological Seminary, Evanston, Ill.

Herbert Claude Merrill, Priest

The Rev. Herbert Claude Merrill, L.H.D., for 34 years an Episcopal missionary to the deaf, died at his home in

Washington, D. C., in the early morning of December 28th. Burial services were conducted in the Bethlehem Chapel of Washington Cathedral on January 1st.

Six clergymen participated in the funeral services. Five of them were deaf co-workers of Dr. Merrill. The Rev. William M. Lange, Jr., of Syracuse, N. Y., missionary to the deaf in Central New York, Albany, Rochester, and Western New York, who officiated, read the service in the sign language. The Rev. Donald C. Stuart, lieutenant colonel in U. S. Army Chaplains' Corps, stationed at the Army

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Medical Center, Washington, D. C., read service orally. The Rev. Otto B. Berg of Baltimore, Md., signed the Gospel. The Rev. Henry J. Pulver of Philadelphia, Pa., read the Creed. Other priests present were the Rev. J. Stanley Light of Boston and the Rev. Guilbert C. Braddock of Virginia. Interment was in Fort Lincoln Cemetery, Washington, D. C.

Herbert Claude Merrill was born in Osceola, Minn., June 9, 1874. He became ill from scarlet fever at the age of seven. He was graduated from Gallaudet College with degree of Bachelor of Arts in 1896. He was awarded his Master of Arts degree in 1904.

He married Miss Emma Vail, a college graduate, in 1897 and then served as a clerk, server, and meteorologist for the U. S.

Weather Bureau for about 19 years, during which time he studied theology. Bishop Harding of Washington ordained him to the diaconate in 1912 in Washington Cathedral and advanced him to the priesthood in 1914.

Until 1920 Dr. Merrill was missionary to the deaf in the dioceses of Washington, Maryland, Virginia, and West Virginia. From 1920 until his retirement in February, 1943, he was missionary to the deaf in the four upstate New York dioceses, conducting as many as four services in four different cities in a day.

Dr. Merrill not only cared for his deaf flock spiritually but socially. He was active in various state and national associations for the deaf and served as president of the Gallaudet College Alumni Association, which office he held at the time of his death. He was awarded the honorary degree of Doctor of Humane Letters by Gallaudet College in 1941.

He is survived by his wife, a daughter, Mrs. Thelma Stewart, two granddaughters, one grandson, and one great-grandson.

Mrs. Mary Chester Parker

After months of failing health, Mrs. Mary Chester Parker, wife of the Rev. Wm. Newman Parker, rector of the Church of the Epiphany, Sherwood, Philadelphia, entered Paradise December 19th.

Mrs. Parker was born in New York City and was the daughter of Charles T. Chester and Lucretia Roberts Chester, both of whom became very active members of St. Paul's Church, Englewood, N. J. Mr. Chester was one of the founders of that parish, a vestryman, and superintendent of its Church school, and his wife a teacher in the school.

Miss Chester received her education at St. Agnes' School for Girls, Albany, N. Y., then under the supervision of Bishop William Croswell Doane. She was the niece of Bishop and Mrs. O. W. Whitaker. When she was 17 years old, Bishop Whitaker, because of Miss Chester's deep religious life and thorough knowledge of the Church, placed her in charge of the devotional life of the students of the Whitaker School for Girls at Reno, Nev., where he was Missionary Bishop of Nevada at the time.

After the Bishop was translated to the diocese of Pennsylvania, he urged Miss Chester to accompany him, but her love for her work and the girls in the school at Reno made her feel that it was her duty to remain there. The Bishop continued his urging, and, after eight years at the school, Miss Chester joined the Whitakers in Philadelphia and was the Bishop's private secretary until a year after her marriage, November 28, 1905, to the Rev. Mr. Parker.

Mrs. Parker was a member of the Woman's Auxiliary, a choir mother, and for nearly 40 years superintendent of the junior department of the Church school. Although physically unable, she insisted upon teaching her department the meaning of Advent and Christmas on the Sunday before her death.

The burial service was held in the Church of the Epiphany, Sherwood, De-

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ember 22d, by the Rev. Dr. Addison A. Ewing. Bishop Hart assisted in the prayers and the blessing. The Rev. Dr. Ewing also had the service at the grave in the churchyard of St. James the Less, where she was interred beside Bishop and Mrs. Whitaker.

Miss Alice A. Russell

The Church of the Resurrection, New York City, was filled on the morning of January 9th for the funeral services of Miss Alice A. Russell, who died on January 7th. Her rector, the Rev. Gordon B. Wadhams, officiated both at the Requiem and at the Burial Office.

She was one of the three well-known

assistants of Edwin S. Gorham in the famous book store. When Philipp A. Fey, Edward J. Schineller, and Miss Russell joined their business with that of the Morehouse Company, she devoted herself to the new store until her retirement because of delicate health in the summer of 1943. Among her particular interests was the importation of religious pictures and articles.

Alice Armstrong Russell was born in Cooperstown, N. Y., May 31, 1879, the elder daughter of William and Margaret (Gaylord) Russell. She is survived by her sister, Miss Louise S. Russell. Interment was in the family plot in the cemetery in Cooperstown.

CHANGES

Appointments Accepted

The Rev. George H. Argyle, formerly curate of the Church of the Good Shepherd, Ogden, Utah, will be vicar of St. George's Church, Chadwicks, N. Y., effective February 1st.

The Rev. Glion T. Benson, formerly vicar of the Church of the Good Samaritan, Gunnison, Colo., is now rector of St. Andrew's Church, La Junta, Colo.

The Rev. J. Raymond Denton, formerly deacon-in-charge of Trinity Church, Longview, Texas, is now in charge of St. Thomas' Church, Wharton, Texas.

The Rev. Willard M. Entwisle, formerly rector of St. John's Church, Hopewell, Va., is now vicar of St. Paul's Chapel, Baltimore. Address: 859 Washington Blvd., Baltimore 30, Md.

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GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

Our Saviour 1068 N. Highland Ave., N.E.
Rev. Roy Pettway, Rector
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Sun.: 8, 9, 11 and 5; Weekdays: 6:45 and 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschield
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m. Other services announced.

MISSOURI—(Cont.)

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension, Fifth Avenue and 10th Street, New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.
Rev. Geo. Paul T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong. Special Music Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:30, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

NEW YORK—(Cont.)

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion, 7 a.m.; Choral Evensong Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Philip M. Brown; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m., and 8 p.m.
Holy Communion: Fri., 10, Saints' Days, 10 a.m.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati
Rev. Benjamin R. Priest, Rector
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Rector and Dean.
Rev. Gregory A. E. Rowley, Assistant
Sunday: Mass, 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 11 a.m. and 12 noon H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed.: 11

CHANGES

of St. Andrew's Church, Exuma, Bahamas, now assistant priest of Trinity Church, New City. Address: Trinity Mission House, 211 1 St., New York 7.

Rev. William B. Gentleman, formerly rector of St. Luke's Church, Cincinnati, Ohio, will be of St. Paul's Church, Louisville, effective January 1st. Address: 1400 S. Fourth St., Louisville, Ky.

Rev. Reginald M. Harris, formerly rector of St. Luke's Church, Willmar, Minn., will be rector

of Trinity Church, Jacksonville, Ill., effective March 1st.

The Rev. Walter J. Marshfield, formerly rector of All Saints' Church, Pittsburgh, Pa., will be priest-in-charge of St. John's Church, Erie, and of Holy Cross Mission, North East, Pa., effective February 1st. Address: St. John's Church, 31st and Walnut Sts., Erie, Pa.

The Rev. William R. Otto, formerly rector of Trinity Parish, Oshkosh, Wis., will serve as acting dean of Trinity Pro-Cathedral, Phoenix, Ariz., through May 31st.

The Rev. Richard O. Peterson, rector of St.

Paul's Church, Norwalk, and Zion Church, Monroeville, Ohio, has accepted a call to become associate rector at St. Paul's Church, Lansing, Mich., effective February 1st.

The Rev. Reginald C. Schofield, formerly rector of St. James' Church, Exchange, Pa., and vicar of Christ Church, Milton, Pa., is now rector of Calvary Church, Brooklyn, N. Y. Address: 990 Bushwick Ave., Brooklyn 21, N. Y.

The Rev. Harold J. Weaver, formerly archdeacon of Kentucky, at Louisville, became the associate at Grace Church, New York City, January 1st. Address: 802 Broadway, New York 3.

Church Services near Colleges

Do you have a son or daughter at a college listed here? Is there a boy or girl in your parish at one of these institutions? If so do forward the task of your church by helping it to carry on efficiently and effectively its College Work. Write the student, giving him the name of his chaplain, as listed here. Write, also, to the chaplain. He wants you to do this. He needs to know every Church youth at college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to the church or you may send them to the Church Society for College Work at Brook, Bloomfield Hills, Michigan.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.
Rev. Jesse M. Trotter, Rector
Sunday Services: 8 & 11 a.m.

UNIVERSITY OF ARKANSAS—St. Paul's Church, Fayetteville, Arkansas
Rev. Marius J. Lindloff, Rector and Chaplain.
Sundays: 8, 9:30, 11 a.m.
Holy Communion, Wednesdays and Holy Days 10 a.m.

BRUNNEN JUNIOR COLLEGE—Grace Church, Elmhurst, N. Y.
Rev. H. Ross Greer, Rector
Sundays: 8:30 & 11 a.m. Every Sunday

DYSON UNIVERSITY—St. Stephen's Church, Providence, R. I.
Rev. Charles Townsend, D.D., Rector
Sundays: 8, 9:30, 11 a.m. & 5 p.m.
Sundays: 7:30 a.m. & 5:30 p.m.

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 a.m. & 6:45 p.m.; Canterbury Club, Sunday 6 p.m.
Weekdays: 12:10 p.m. Tuesdays & Fridays

UNIVERSITY OF CALIFORNIA, L. A.—St. John's Church, Westwood, Los Angeles, Calif.
Rev. John A. Bryant
Sundays: 8, 9:30, 11 a.m.; Wed.: 7:30 p.m.; 1st and 2d Thrs.: 7 a.m., 2d and 4th Thrs.: 5:30 p.m.

YONKERS UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne, Jr., Chaplain (in U. S. Army); Rev. Otis R. Rice, Acting Chaplain
Sundays: 9, 11, 12:30
Weekdays (exc. Sat.): 12 noon
Weekdays: H.C. 8:20 a.m.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 a.m.

WELLS UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Sundays: Sun. at 9 a.m., Wed. at 7:30 a.m.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 p.m.

WILSON UNIVERSITY—St. Luke's Church, Cincinnati, Ohio
Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 a.m.

DUKE UNIVERSITY—The Episcopal Church at Duke University, Durham, N. C.
Rev. H. N. Parsley, Chaplain
Sundays: 8 a.m. H.C. in Univ. Chapel; 6:30 p.m. Canterbury Club

GEORGE WASHINGTON UNIVERSITY—St. John's Church, Lafayette Square, Washington, D. C.
Rev. C. Leslie Glenn, D.D., Rector
Rev. James A. Pike, J.S.D., Chaplain
Sundays: 8, 10, 11, 6, 8; H.C.: Weekdays 7:30, Thurs. & Holy Days 12, Every Sun. 8, 1st Sun. 11, 3d Sun. 12:15, 4th Sun. 8 p.m.
Canterbury Club: Wed. 8:15

HARVARD, RADCLIFFE, M. I. T.—Christ Church, Cambridge, Mass.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10 & 11:15 a.m., 8 p.m.; Canterbury Club, 6 p.m.

UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill.
Rev. William Ward, S.T.M., Chaplain
Sundays: 8 & 10:45, H.C. Canterbury 6 p.m.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 a.m.; Canterbury Club: 4 p.m.
Wednesdays: 7 & 10 a.m. H.C. in Chapel
Holy Days as announced

MICHIGAN STATE NORMAL COLLEGE—St. Luke's Church, Ypsilanti, Mich.
Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 a.m.; Canterbury Club: 7:30 p.m.

MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sundays: 8, 9:30, 11 a.m.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest in Charge
Sunday Services: 8:30 & 11 A.M.
Others as announced



TRINITY EPISCOPAL CHURCH
IOWA CITY, IOWA

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8 & 11 a.m.
Wednesday and Holy Days: 9:30 a.m.

UNIVERSITY OF NORTH CAROLINA—The Chapel of the Cross, Chapel Hill, N. C.
Rev. David W. Yates; Rev. Emmet Gribbin
Sunday Services: 8 & 11 a.m., and 8 p.m.

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 a.m.

SMITH COLLEGE—St. John's Church, Northampton, Mass.
Rev. Robert N. Rodenmayer; Miss Eleanor Snyder
Sundays: 7:30, 9:30 & 11 a.m., 7:30 p.m.
Weekdays: Tues. & Thurs. 7:30; Wed. 7:15; Fri. 10:00

UNIVERSITY OF TEXAS—All Saints' Chapel & Gregg House Student Center, 209 W. 27th St., Austin, Texas
Rev. Joseph Harte, Chaplain
Sundays: 8, 9:30, 11 a.m. & 6:30 p.m.
Weekdays: Wed. 10 a.m., Fri. 7 a.m.

TEXAS COLLEGE OF ARTS & INDUSTRIES—Epiphany Church, Kingsville, Texas
Rev. H. Paul Osborne, Chaplain
Sundays: M.P. & Sermon 11 a.m., H.C. every other Sun. 8 a.m.
Weekdays: H.C. Fri. & Holy Days 10 a.m.

UNION COLLEGE—St. George's Church, Schenectady 5, N. Y.
Rev. G. F. Bamaach, B.D., Rector
Sundays: 8 & 11 a.m., 7:30 p.m.
Holy Communion: Holy Days, Tuesdays & Thursdays 10 a.m.
Daily: M.P. 9:30 a.m., E.P. 5 p.m.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, N. Y.
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11 a.m.
Holy Days and Fridays: 7 a.m.

WELLESLEY COLLEGE, PINE MANOR, DANA HALL—St. Andrew's Church, Wellesley, Mass.
Rev. Charles W. F. Smith; Mrs. Gorham Cross
Sundays: 7:30, 9:15, 9:50, 11 a.m.
Thursdays at College Little Chapel 7 a.m.
Canterbury Club, Mondays 5 p.m.

UNIVERSITY OF WISCONSIN—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.
Rev. Edward Potter Sabin, Rector
Sundays: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Penance: Sat. 5-6 and 7:30

UNIVERSITY OF WISCONSIN—St. Francis House, 1001 University Ave., Madison 5, Wis.
Rev. Carroll E. Simcox, Chaplain
Sundays: 8 and 10:30 H.C.; Evening Devotions 7 p.m.
Weekdays: Mon., Wed., Fri. H.C. 7 a.m.; Tues. and Thurs. 8 a.m.; Sat. 9 a.m. Evening Prayer daily except Sat. 5 p.m.; Confessions Sat. 7-8 p.m.

YALE UNIVERSITY—Christ Church, New Haven, Conn.
Rev. Clark Kennedy, Rector; Rev. William G. Kibitz; Rev. Robert C. Dentan
Sundays: Holy Communion 8 & 9:30 a.m., Solemn Mass & Sermon 11 a.m.
Daily: Holy Communion 7:30 a.m.

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